THE CHURCHMAN.

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From the Christian Remembrancer.

A Passage in the Ancient Ecclesiastical History of France.

It may just be premised for the sake of making our story more intelligible, that the Franks had been in Gaul now about a century, (the event we are about to narrate occurred in the year 577,) and that the footing on which they stood with the old Gallo-Roman population was now pretty well understood on both sides. The Franks were the stronger, and therefore the masters; the Romans were the more able, and therefore indispensable to their masters, who were thus obliged to use them well. And this good usage was not entirely dependent on the caprice of the Frank, but was secured by law, if that could be called security which he had the power of violating whenever he chose. They were something in the relation of the Turk and the Greek in Greece, before the Greek revolution; with this important difference, that the Frank owed submission to the religion of the vanquished party, and learned with implicit submission his faith from the mouth of the Roman priest.

In a territorial point of view, the Frank empire was divided into three portions—which the chronicles, latinising the Frank terms, call the kingdoms of Neustria, Austrasia, and Burgundia. Tours was comprehended in Neustria, which, under Chilperic, extended from the Meuse almost to the present southern limits of France. Chilperic's capital was Soissons. Sighebert, king of Austrasia, or the East, which extended from Bar-sur-Aube into Bohemia, had lately fallen a victim to Fredegonde's assassins, and the throne was occupied by a minor, whose mother, the famous Brunchilde, governed as regent for him. Merovig, a son of Chilperic, but not of Fredegonde, had married Sighebert's widow, Brunchilde. Sighebert was his uncle, and marriage with his uncle's widow was forbidden by the law of God, and the canons of the Church. It was also, but for quite another reason, highly displeasing to his father Chilperic. Merovig however found one who was willing, from personal attachment to himself, to violate the canons, and to brave Chilperic's or rather Fredegonde's resentment, by performing the marriage sacrament between himself and the Austrasian queen. This was the bishop of Rouen, Prætextatus, who from the day when he had held the young prince over the baptismal font, had felt for him one of those devoted unreasoning attachments, of which only a mother or a nurse are thought capable.

This was Prætextatus's offence. It was Fredegonde's object to punish him for it. And the surest and least obnoxious means of doing so seemed to be, by bringing him to a regular trial before a synod of bishops for his fragrant infraction of the canon law, in giving the marriage benediction to persons related in the degree in which Merovig and Brunchilde were.

The Trial of Prætextatus.

The bishops within the limits of the kingdom of Neustria were summoned to meet in synod, at Paris, at the latter end of the spring of 577. Chilperic and Fredegonde journeyed from their capital, Soissons, to attend it in person. The assembly was to be held in the Church of St. Genoveva, which crowned a height at no great distance from City Island, then confined within the two arms of the Seine. The church bad been built by Clovis, at the time of his departure for the war against the Visigoths. Arrived at the destined spot, he hurled his battle-axe straight before him, that the length of the edifice might remain a standing monument of the vigor of the Frank conqueror's right arm. It was one of those basilicas of the fifth and sixth centuries, built in imitation of the earlier Roman basilicas, more remarkable for the richness of their decorations than for beauty of architectural proportions. Its interior was ornamented with marble columns, and a profusion of paint, carving, and gilding; like one of the Jesuits' Churches of the seventeenth century. Its roof was sheeted, like St. Peter's, with copper.

On the appointed day, forty-five prelates were assembled within its walls. The king, attended by some of his leudes, armed only with their swords, entered; but the body of inferior Franks who had followed him from Soissons, posted themselves, fully armed, outside, under the portico, occupying all the entrances. Under such circumstances an obnoxious criminal stood, we might suppose, small chance of justice. On entering, the king begged the attention of the synod to two bales of stuffs, and a sack of coin, which figured prominently on the pavement of the church, observing that they would prove of great importance in the course of the inquiry.

The accused was now brought forward. The king rose, and instead of addressing himself to the judges, turned towards his adversary, and thus bluntly apostrophized him:—"And what wert thou thinking of, O bishop, when thou didst marry my enemy, Merovig, (for such he is, rather than my son,) to his aunt, Brunchilde? Knewest thou not what the canons enact touching this thing? And not only herein hast thou offended, but, moreover, in that thou hast plotted my death, in concert with him. Thou hast stirred up the son to become his father's enemy; thou hast seduced my people by bribes; and thou hast sought to deliver my kingdom into the hands of another." At these words, the Frank warriors who crowded the doors of the basilica, raised a fierce shout of indignation, demanding the death of the traitor to their king; and as their fury kindled, they pushed into the nave of the building, and showed an inclination of executing at once the sentence they had pronounced against the accused. The bishops, in alarm, quitted their seats, and it required all the personal influence of the king to check the turbulence of his irritated followers, which he was not sorry, perhaps, to have exhibited *in terrorem* to the assembly.

When order was in some measure restored, the criminal was allowed to answer in his own behalf. Not at all disconcerted by the scene that had just occurred, the wily Roman undertook to justify himself. He could not deny the fact of the uncanonical marriage, but he turned all his defence to vindicate himself from the charge of treason. Then Chilperic summoned his witnesses. Several persons of Frank origin came forward, and producing different objects of value, declared that they had been given to them by the bishop, on condition of their promising fidelity to Merovig. Prætextatus, not at all disconcerted, replied, "True, you have received presents from me more than once, but they were not given you with any view of expelling the king from his kingdom. But when you had bestowed valuable horses, or other things of like richness upon me, how could I do otherwise than make you some kind of return for them?" No more substantial evidence being producible against the bishop, the synod broke up, and the king retired to his residence, not a little chagrined at having failed, with so many advantages in his favor, in procuring a conviction.

The bishops were withdrawn to the sacristy of the church and were conversing in separate groups familiarly enough, but with an awkward reserve on the main subject. They distrusted one another. They knew what they ought to think of the business in hand. It was evident that the king sought the ruin of Prætextatus, and wished to make them his instruments in effecting his purpose. They would have refused their co-operation if they dared; but they knew how dangerous it would be to do so.

While they were in this mood, they were surprised by the abrupt entrance of Aetius, the Archdeacon of Paris. Entering with equal suddenness on the thorny subject which they were delicately shunning in their conversation among themselves—"Hearken, O priests of the Lord!" he cried; "the present occasion is one of infinite moment for you. According as you shall now act, you will either cover yourselves with the renown of a good name, or you will forfeit, in the face of all men, the character of faithful ministers of God, if you betray a brother to destruction." But the spirit of timid reserve still kept the bishops silent, and this generous appeal met no response.

The indignation of one among them was, however, roused by their pusillanimous silence. Gregory of Tours, finding that no one of more age or weight than himself spoke, came forward and said, "Holy priests of God, and you particularly who are thought to enjoy a larger share of the king's intimacy, hearken to me. Do you now give the king godly counsel, and such as is fitting a priest should give; lest, now, this minister of God perish, by reason of the king's displeasure, for which God shall assuredly punish the king and his realm. Remember, I pray you, what saith the prophet, 'If the watchman see a man's iniquity, and tell him it not, behold he is guilty of the death of him that dieth." (Ezek. xxxiii. 6.) And he reminded them of the cases of Chlodomir, and the Emperor Maximus, whose fate was considered a providential judgment on acts of violence they had committed against two Christian bishops. The bishops made no answer, and one by one they crept away, one part to withdraw themselves from the storm which they saw now inevitable; another party, chiefly consisting of those of Frankish race, to make their court to the king, by betraying the events of their private conclave.

Chilperic was speedily informed that the man he had to fear was the bishop of Tours. A messenger was immediately despatched to summon "his enemy" into his presence. Gregory obeyed, and followed his conductor with a calm and composed mind. He found the king in the open air, sitting under a hut formed of the branches of trees, in the midst of the encampment of his warriors. Berthramn, the licentious bishop of Bordeaux, and Raghenemod, the bishop of Paris, who had been playing the honorable part of informers against their colleague, were at his side. Before them was a long table, on which was bread, and other meats, to be presented, according to the Frank custom, to each new visiter.

"Thou, O bishop," said the king, in an angry tone, "shouldest deal justice to all men; but, behold, I receive it not at thy hands. Thou art ready to become a partner in this man's evil deeds. And so I find fulfilled in thee that proverb, 'The crow pecketh not out the crow's eye.'"

"If any one of us, O king," answered Gregory, "transgresses the path of righteousness, he may be set right by thee; but if it is thou that transgressest, who shall set thee right? We may, indeed, tell thee thy fault, and if thou wilt thou hearest; but if thou wilt not hear, who is there that shall pass sentence on thee, save He who hast declared that He is Justice itself?"

"Nay, verily," said Chilperic, "of all the rest I obtain justice, but of thee only can I not. This will I do, therefore, that thy injustice may be made apparent before all the people. I will call together all the men of Tours, and I will say to them, Raise your voice now against Gregory the bishop, and cry aloud that he is unjust, and rendereth justice to no man. And when they shall cry, then will I too cry to them; I who am a king cannot have justice at his hands, how then should you, who are beneath me?"

The flimsy hipocrisy, by which he who was all-powerful sought to pass himself off as the victim of others' injustice, inspired Gregory with a contempt which he could not dissemble, and he replied—"If I am unjust, it is in nothing of which thou knowest. He to whom the secrets of all hearts are open, alone knows my conscience. As for the clamors of the people which thou mayest excite, they are nought, for all men will know that they cry at thy bidding. But what need of more words? thou hast the law and the canons; examine them diligently, and know if thou transgressest them that the judgment of God awaits thee."

The king, with the craft with which a barbarian knows how to conceal his passion when he pleases, assumed an air of familiarity, and pointing to a mess of pottage which stood among the viands on the board, said with an air of gentleness, "See a mess prepared specially for thee; nought hath gone into it save peas and some fowl." This was intended to flatter the bishop's vanity, as though it was matter of notoriety that he abstained from more solid food. But Gregory was not the dupe of this stratagem, and bowing, in token of refusal, he answered, "My meat ought to be to do the will of God, and not to take delight in delicate meats. Thou who chargest others with injustice, begin by promising that thou too wilt abide by the law and the canons, and we may then credit that it is justice that thou seekest." Unwilling to break openly with the Bishop of Tours, whose great popularity at Tours, and indeed all over France, made him a person of much consideration, Chilperic lifted his hands, and calling the Almighty to witness, swore that he would not in any thing trespass against the law and the canons. Then Gregory advanced to the table, and took a morsel of bread, and drank some wine, a ceremony of hospitality which could not be omitted without giving great offence. After this he retired to his lodging in the Church of St. Julian.

In the course of that night, after they had chanted nocturns, the bishop was roused by a loud and continued knocking at the door of the house. Sending down a servant to ascertain the cause, he was told that messengers from Queen Fredegonde desired to see him. Being admitted to his presence they saluted him in that queen's name, and told him that they were sent to pray him not to show himself obstinately bent on thwarting her wish in the matter now before the council. If he would declare against Prætextatus, and nothing more was needed to ensure his fall, they were authorized to promise him two hundred pounds of silver. With his habitual calmness and self-command, Gregory replied that he had but one voice amongst many, and that even if he were to give way, it would be far from deciding the matter. The messengers rejoined that it was all that was needed, for that they had already gained the votes of all the rest. Without changing his tone the bishop replied, "If the queen would give me a thousand pounds in gold and silver, it would be impossible for me to do any thing but what the Lord commands me. All that I can promise is, to join the other bishops in all that they shall decide in conformity with the canon law." The messengers misunderstood these words, either from their ignorance of what was meant by the canon law, or from supposing that by "the Lord" (*Dominus*) the bishop intended the king, who was often so styled in ordinary language. They accordingly withdrew to carry to the queen this favorable report of the bishop's intentions.

The members of the synod were betimes next morning in the church, and the king, recovered from his disappointment, was equally punctual. In order to reconcile his oath of the previous evening with the accomplishment of the vengeance meditated against Prætextatus, he brought to bear all his literary and theological knowledge. He had been diving into the collection of the canons, and had pitched upon one which enacted the heaviest punishment that could be inflicted on a clerk, that of deposition. All that was now needed was to bring a charge against the Bishop of Rouen, of such a nature as should fall within this penalty. This caused Chilperic no great embarrassment. When the judges and the accused had taken their places, the king, with the gravity of a doctor expounding ecclesiastical law, began: "A bishop, convicted of theft, shall be degraded from his episcopal functions. That is the Church canon." The synod was amazed at this opening, and all the members demanded with one voice who it was who was charged with the crime of theft. "It is he," said the king, turning to Prætextatus, "he himself; and have you not seen the matters of which he has robbed me?"

The members of the council now remembered the bales and the bag of money which the king had pointed out to them at the opening of the sitting. Unexpected and barefaced as was this new attack, Prætextatus replied with patience, "You must, I think, recollect that when Queen Brunchilde took her departure from Rouen, I went to you and informed you that she had deposited in my custody five bales of considerable size and weight; and that since then her servants had frequently demanded that they should be given up to them, but that I had always refused, not wishing to do any thing without your sanction. Your answer to me at the time was, 'Have nothing to do with these goods, but let them return to her to whom they belong, that they become not a cause of quarrel between me and my nephew.' Immediately on my return to Rouen, I put one of the packages into the hands of the servants, which was as much as they could convey away at one time. When they returned for another, I again consulted your magnificence, and you gave the same answer as before: 'Get rid of these goods, O bishop, lest they become an occasion of quarrel!' Thus they carried away two more of the bales, leaving two still with me. How, then, do you now charge me with theft and robbery, as to goods which I stole not, but which were put into my keeping?"

"If, then, it was a deposite instrusted to your keeping," retorted the king, giving without scruple another turn to his accusation, "how came you to open one of the bales, and to abstract from it a piece of gold tissue, which you cut into small pieces, and distributed them among the men whom you had engaged in the plot against me?"

"These men of whom you speak had, as I have before said, made me presents; and having by me at the moment nothing else to offer them in return, I took that, and do not reproach myself now for having done so; for I regard as my own all that belongs to my son Merovig, whom I took out of the font of baptism."

The king knew not what to say in answer to such a genuine expression of paternal regard on the part of the aged bishop towards the young prince. Chilperic's resources were exhausted; and the assurance he at first displayed, was now succeeded by an air of embarrassment and confusion; he broke up the sitting abruptly, and withdrew disconcerted and discontent. Above all, he dreaded the encounter with Fredegonde. Probably instigated by her reproaches, he soon after summoned to his presence those members of the council who were most at his command, and among others, Bertram and Raghenemod. "I confess," said he, "I am beaten by the answers the bishop has made, and well I wot he has spoken the truth. Whither, then, shall I now turn, that the queen's vengeance may be satisfied? Go ye, all of you, to him, and say to him, as if from yourselves, Thou knowest, brother, that the king, Chilperic, is a good and merciful prince, and is readily inclined to show mercy; humble thyself, therefore, now before him, and confess that thou hast committed that with which thou art now charged; then will we throw ourselves at his feet, and beg for thy pardon."

Whether the bishops persuaded their credulous and feeble colleague that the king, tired of the prosecution, was only anxious to extricate himself from it, without the disgrace of a defeat,—or whether they wrought on his fears by representing to him that his innocence, however manifest, could not save him from the royal vengeance, if he obstinately persisted in braving it,—Prætextatus, well acquainted himself with the timidity and servility of his judges, did not reject the proposal thus made to him. It was at best, he might think, a last resource, when all others should fail. His pretended friends, receiving the thanks of the man whom they were betraying, returned to the king to announce the success of their mission. The accused, they said, having come into the snare that had been laid for him, would make a full confession on the first appeal made to him. Thus Chilperic was delivered from the necessity of inventing any new expedient to assure the success of the procedure.

The next morning, at the opening of the sitting, the king, as if merely resuming the broken thread of the previous day's argument, said, pointing to the witnesses who were by, "If all you intended was to make a present to these men, how came you to demand an oath of them to the purpose that they would be faithful to Merovig?" Though his conscience must have been unstrung by the secret engagement he had made with the bishops, Prætextatus, by an instinct of shame which, for the time, overcame his fears, revolted from the falsehood which he had bargained to tell against himself. "I begged them only," was his answer, "that they would be on terms of private friendship with him; and for his good I would not have appealed to men only, but would have called down, if I could, the angels from heaven, being, as he is, my spiritual son by baptism."

At these words, which seemed to indicate a purpose on the part of Prætextatus of persevering in his defence, the king's anger broke forth into a violence which so terrified the helpless old man, that all at once, falling on his knees before the king, he cried out, "I have indeed, O most merciful king, sinned against Heaven and thee; I am a wicked murderer! I have conceived the thought of killing thee, and of placing thy son on thy throne." As soon as the king saw his adversary at his feet, his anger passed away, and hypocrisy recovered its command. Feigning to be overpowered by his emotions, he now, in his turn, threw himself on his knees before the bishops, "Do ye hear, ye men of religion, the criminal himself avow his execrable attempt?" The bishops sprung from their seats, and hastened to raise the king to his feet; those who were not in the secret melted to tears, the others laughing inwardly at the scene that was being acted before them. As soon as Chilperic had recovered himself, as if unable any longer to bear the sight of one who had pleaded guilty to so great a crime, he ordered Prætextatus to be removed from the church. He himself followed shortly after, as if to leave the council to deliberate upon the sentence it had now to give.

Immediately on his return to his palace, the king despatched to the synod the volume of the canons which had formed the object of his study the preceding night This was probably the collection made by Dionysius Exiguus, in 525, for it contained the Apostolical Canons, which were not as yet admitted as part of the ecclesiastical law in the Gallic Church. The twenty-first of these canons was the same which Chilperic had pronounced with so much emphasis at the first meeting. This article had attracted his notice for no other reason, than because it enacted the penalty of deposition. But as the crimes against which it enacted this penalty, viz. those of theft, adultery, and perjury, as the king had himself previously quoted it, did not happen to suit the present case, Chilperic had simply erased the word "theft" from the parchment, and substituted that of "murder." This truly barbarian trick escaped detection at the time on the part of the bishops, unacquainted, as most of them were, with a collection which had not long been in existence, and was of no authority among them. The Bishop of Tours was even the only one who exclaimed against the appeal to a novel code, and who made a fruitless effort to engage his colleagues to decline the authority of the pretended Apostolical Canons.

This they would not do. Condemned Prætextatus must be, and what did it signify by what semblance of law or justice, when all for whose opinion they cared, the king, Fredegonde, and the Frank warriors, would look at the sentence, not at the grounds on which it professed to rest. This artifice would do, since they could bethink themselves of no better. The mock deliberation terminated, the parties were called in again to hear the sentence pronounced. The fatal article having been read, the Bishop of Bordeaux, acting as president of the council, addressed the accused: "Hearken, my brother, thou mayst now no longer continue in communion with us, and in the enjoyment of our love, unless it shall please the king to admit thee again into his royal favor, which thou hast now lost."

At this judgment, pronounced by the lips of a man who, the evening before, had practised so basely on his unsuspecting simplicity, the condemned stood struck mute with surprise. The king, not content with his victory, sought for some further aggravation of his ignominious sentence. He demanded that his robe should be torn off his back in the church; and when this insult was demurred to on the part of the bishops, he required that they should read over his head the 108th Psalm, which contains the maledictions applied by St. Peter, in the Acts, to Judas Iscariot.

This was the extreme and terrible punishment, usual only in cases of sacrilege. Once again the voice of the dauntless Gregory was lifted in behalf of the deserted and friendless Prætextatus, and he reminded the king of his oath not to act in any thing against the canons. Finding his proposal not entertained readily by the rest of the bishops, Chilperic was fain to content himself with now requiring that the judgment which had been given should be entered on record, and a clause inserted that the deposition should be perpetual. Gregory's former success encouraged him to withstand the king's wishes again on this point. The sentence, accordingly, of simple deposition, stood as at first pronounced.

Prætextatus was then handed over to some of the king's guards and conducted to a prison outside the walls of the city, the ruins of which long after remained on the left bank of the Seine. He made an attempt to escape during the night, in which he failed, and was cruelly beaten by the soldiers who had the custody of him. In a day or two he was sent into exile, or *transported*, the usual Frank punishment for offenders of any rank or consideration. The place of his exile was an island adjacent to the city of Coutances—probably Jersey; then inhabited only, if at all, by pirates of Anglo-Saxon race, and serving as a kind of Siberia for the kingdom of Neustria.

The grant to Bishop Hawks, of 100 acres of land, for a Mission in Missouri, has been generously increased to 330.

Bishop Ives's Mission School and Farm, in the valley of the Wataga, are about going into successful operation.—*Spirit of Missions.*

Present Agitation in the Church.—We see about this contest, many marks which convince us that the spirit of dissent (if not Dissenters themselves) is at the bottom of it. We cannot believe that Churchmen, of their own free motion, would raise a war in the Church, because the surplice has been *resumed* and the Geneva gown thrown aside. There is certainly no *novelty* in the surplice. In all our cathedrals, and in most collegiate churches, for centuries past, the surplice and nothing but the surplice has been used. The nearest approach to a Geneva gown, you will find on the shoulders of the verger. Surely a *white* vestment is far more truly typical of the *purity* of our faith, than a black cloak or gown.—*Manchester Courier.*

Communications.

For the Churchman.

Dear Mr. Editor,—If in our daily readings we sometimes have to travel over a dreary waste unrefreshed, undelighted, and unimproved, occasionally we fall upon a track where a spring gushes out at our feet every little distance, or a green hill rises beautiful before us, or a shady grove invites us to rest and meditate. In the course of an hour's converse with my books this morning, I met with and marked the following passages on very different subjects. I send them to you without a reference to the authors, that if you choose to publish them, they may make their own way unaided by any extraneous prejudice against them, or any such prepossession in their favor.

How to Teach the Classics.

"But my delight in going over Homer and Virgil with the boys makes me think what a treat it must be to teach Shakspeare to a good class of young Greeks in regenerate Athens; to dwell upon line by line, and word by word, in the way that nothing but a translation lesson ever will enable one to do; and so to get all his pictures and thoughts leisurely into one's mind, till I nearly think one would after a time almost give out light in the dark, after having been steeped as it were in an atmosphere of brilliance. And how could this ever be done without having the process of construing, as the grosser medium through which alone all the beauty can be transmitted, because else we travel too fast, and more than half of it escapes us? Shakspeare, with English boys, would be but a poor substitute for Homer; but I confess that I should be glad to get Dante and Goethe now and then in the room of some of the Greek tragedians and of Horace; or rather not in their room, but mixed up along with them."

All not Popery or Superstition that Papists practise.

"We found the afternoon service going on at the Cathedral, and the archbishop, with his priests and the choristers, were going round the Church in procession, chanting some of their hymns, and with a great multitude of people following them. The effect was very fine, and I again lamented our neglect of our cathedrals, and the absurd confusion in so many men's minds between what is really Popery and what is but wisdom and beauty, adopted by the Roman Catholics and neglected by us."

How to build up Churches.

"I shall be happy to subscribe towards the endowment of the Church and not towards the building. My reason for this distinction is, that I think in all cases the right plan to pursue is to raise funds in the first instance for a clergyman, and to procure for him a definitely marked district as his cure. The real Church being thus founded, if money can also be procured for the material Church, so much the better. If not, I would wish to see any building in the district licensed for the temporary performance of divine service, feeling perfectly sure that the zeal and munificence of the congregation would in the course of years raise a far more ornamental building than can ever be raised by public subscription; and that, in the meantime, there might be raised by subscription an adequate fund for the maintenance of a clergyman; whereas, on the present system, it seems perfectly hopeless by any subscriptions in one generation to provide both clergymen and churches in numbers equal to the wants of the country."

On a good class leaving school.

"There is always a melancholy feeling in seeing the last sheaf carried of a good harvest; for who knows what may be the crop of the next year? But this, happily for us, is, both in the natural and in the moral harvest, in the hands of Him who can make disappointment and scarcity do his work, no less than success and plenty."

Moral influences of Chimes of Bells in Church Towers.

"There has been secret human harmony in Church bells always; life and death have sounded in their matin and vesper chime; with every thing grave or glad they have to do,—prayer and festivity, marriage and burial; and there has never been a thoughtful man that heard them, in the New Year seasons, to whom their voice was not a warning of comfort or retrieval—telling him to date his time and count up what was left him, out of all he had done or suffered, neglected or performed."

For the Churchman.

Does the Church require the Clergy to believe each and every specification set forth in the Thirty-nine Articles?—No. I.

Mr. Editor,—I do not expect to be able to meet all the difficulties of a question to which pious and able men give conflicting answers. But there may be no impropriety in introducing the subject in order to pave the way for its discussion by those who have skill and learning. I propose then as a groundwork to state some reasons which would induce me to answer the question in the negative.

Our Church has rejected the form of subscription required of the English clergy and substituted another. The two forms are as follows:—

Church of England. The 36th Canon requires the candidates after reference: 1. To the royal supremacy. 2. To the Book of Common Prayer with the ordinal. 3. To the Thirty-nine Articles, (which are declared to be "agreeable to the word of God,") to *signify* his assent as follows:—

"*I, N. N.*, do willingly *and ex animo subscribe* to those three articles above mentioned, and to all things that are contained in them."

Church in the U. S. "I do believe the Holy Scriptures of the Old and New Testament to be the word of God, and to contain all things necessary to salvation. And I do solemnly engage to *conform* to the *doctrines* and worship of the Protestant Episcopal Church in these United States."

There are two important differences between these forms, waiving the question which is suggested by one of these, let us for the present admit that the word *doctrine* comprehends the Liturgy and Articles of the Church.

(I.) In the former the ex animo acknowledgment is made that the Thirty-nine Articles *are "agreeable to the word of God;"* in the second the promise is simply made to *conform* to the doctrine. Now, it is evidently one thing to acknowledge the truth of a statement, e. g. that "the Christian religion doth not prohibit, but that a man may swear when the magistrate requireth," (Art. 39,) it is another to admit and conform to this statement; it is one thing to *believe*, another *not to deny*.

This position will be illustrated by the light in which the Thirty-nine Articles are regarded in the Church of England. It has been thought by eminent divines in that Church that these "are only articles of union and peace; that they are a standard of doctrine not to be contradicted or disputed, and that the subscription binds only to a general compromise upon those Articles, that so there may be no disputing nor wrangling about them." (Burnet, 39 Art. page 7.) Burnet, however, and others contend that this cannot be the relation of the Articles to the clergy, since the latter must expressly acknowledge these to be "agreeable to God's word;" but "as to the laity and the whole body of the people, certainly to them these are only articles of Church Communion. * * * The citations that are brought from those two great primates Laud and Bramhall go no further than this: they do not seem to relate to *the clergy that subscribe them*, but to the *laity* and the *body of the people.* The people who do only join in communion with us may well continue to do so, though they may not be fully satisfied with every proposition in them." (Burnet, pp. 7, 8.)

Thus to the laity who are required simply to conform and not to subscribe, the Articles become simply Articles of Peace. Now it is to be observed that the removal of the acknowledgment that the Articles "are agreeable to God's word," and the exacting simply of a promise of *conformity* seems to place the American clergy in precisely the same position with the English Laity as regards their obligation to receive every statement in the Articles. And this seems to be very much the view taken by the late Bishop White. He says of himself, "He did not wish to have the Articles signed as in England according to the tenor of the 36th Canon of that Church. He preferred resting the obligation of them on the promise made at ordination as required by the 7th Article of the Constitution, which would render them *Articles of Peace* as they are sometimes said to be in the Church of England, but not with such evident propriety as they would then be in the American Church." (Memoirs, page 206.) Elsewhere he says, "God forbid that they should be admitted otherwise than on the ground of their being *in substance* a body of divine truth, which they may be consistently *with incorrect statements in some points.*" He then gives an illustration, from which he educes the principle that "it is within the meaning of the form of subscription in this Church that the prominent "doctrine" may be acknowledged while the subordinate fact couched under the recited expressions is rejected." (Memoirs, 237, 238.) This is one way in which the bishop thinks that the change of language increases our liberty; but it is evident that if there be any increase of liberty at all, it must be extended further than this, for the promise is not to *believe* the doctrine and to *conform* to the subordinate statements, but it is to *conform* to the *doctrine.* It is possible, however, that the bishop derives his view from the use of the word "*doctrine*," and that he employs the words *conform to* in the sense of "*holding*," but the other sense of "*acquiescing in*" is evidently an allowable sense, and the more ordinary one. In either view, however, the result is nearly the same, and it becomes allowable to look upon the Articles as "*in substance a body of divine truth;*" and with regard to those which we deem "incorrect statements" our duty is to keep silence and submit.

Let this exposition of the first point of difference between the two forms go for what it is worth; it seems sufficient, taken by itself, to warrant a negative answer to the proposed question.

Columba.

For the Churchman.

Prayers for the Dead.

Mr. Editor,—Bishop Seabury (whose discourses I regard as among the *very best we have*) in his sermon on "The Descent of Christ into Hell," points out how anciently both Jews and Christians prayed for the souls of the faithful departed, that God would grant them rest and peace and free acquittal in the day of judgment. "This," says he, "Christians supposed necessary on their part, to keep up the Communion of Saints or fellowship with the Church of Christ; which is still one and the same, whether suffering here on earth, or at rest in paradise, and waiting in hope for perfect consummation and bliss both in body and soul." This doctrine is by many rejected as popish and heretical, while prayers for the dead in Christ are regarded as utterly needless, on the ground that they are placed beyond further danger. In support of the practice, and to show its truly Catholic character, I offer the following considerations:—

1. Our Lord saves "to the uttermost" (in the margin "evermore") "those who come to God by him, seeing he *ever liveth to make intercession for them.*" There is one Mediator between God and men. His mediation can no more cease than his office, which, like his priesthood, is eternal. His intercession, which he ever lives to make for the saved is a consequence of his mediatorship and priesthood, and can never be suspended one instant, because he ever lives to make it; and he ever makes it to the end of ever keeping in salvation them that are saved. The Church in glory must forever need it equally as we do now; and therefore, all salvation being forever suspended on it, the dead must need it in the intermediate state, to be kept in peace till the resurrection of their bodies; and they need it that that event may be hastened, and the kingdom come, on the universal principle of asking for what God designs to give. Our God is not a fate, nor the Gospel a fatalism; and He that keepeth Israel doeth it by everlasting watching; for He neither slumbereth nor sleepeth. Some have talked of a "mediatorial kingdom" which comes to an end. If so, then must salvation come to an end in everlasting ruin and misery.

2. The Church being His body, His members and instruments of operation, ought to be the doer of His work along with Him, as one with Him in His priesthood. What He offers to the Father should just be "the prayers of all saints;" and if she is by Him taught to pray,

and has His mind and heart of love, she must know the objects of His intercession, and be doing in her place what He is doing in His place before the Father; for on this ground only is it that we can pray at all. The Church being ordained to be His fulness, ought to hand up to Him for presentation the fulness of prayers, supplications, intercessions, and giving of thanks. Her prayers should therefore include the departed saints, as it was in the beginning, and be truly "Catholic."

3. We are taught that we should be bound with them that are bound, as our Head is sick, hungry, and imprisoned in His suffering members, not being ashamed to call them brethren under all adversity. But the dead are bound under death, waiting for the resurrection, and longing to awaken in His glorious likeness as the sons of the morning preparatory to entering into the joy and kingdom of their Lord. If we feel bound with *them*, we shall cry for their deliverance as dead ourselves, knowing that they must be raised before the living can be changed. Mere selfishness, then, might teach us to pray for the dead.

4. God can never place us beyond the need of prayer for the continuance of salvation and the supplies of his mercies, *because He can never suffer us not to feel our dependance on Him, and so forget it.* The condition of "ask and ye shall receive" is as durable as the office of the everliving Priest and Intercessor; and we must not look for the indulgence of a prayerless and thankless eternity of repletion without thought or care or gratitude.

5. The neglect of this duty towards our dead brethren leads to the heretical notion that the saints ascend to glory the moment they die, and to setting aside the hope of the resurrection and the coming of the kingdom. For if we enter at once into glory and receive our reward, the resurrection can add nothing to us; is not an object of desire; is needless; the doctrine of it becomes a fiction, and no true article of faith. Whereas the Apostles' Creed places "the life everlasting," and the Nicene "the life of the world to come" *after* the resurrection of the body, consequential upon it, and so unattainable without it. It is then our manifest duty to pray for the dead, since God makes the resurrection the most glorious object of hope.

6. Under the law of being bound with those that are bound, we are under obligation to enter into all the sorrow and travail of the groaning creation, that waits under the bondage of corruption and the oppression of Satan for that deliverance which can come only by the glorious manifestation of the sons of God. And if the heart of the Church were indeed burthened with these griefs and sorrows, would she not find a tongue to express them in the Ear that is ever open, even to the young ravens when they cry? The Church teaches her children that they should ask for all things that are promised: and He hath promised to make all things new; to wipe tears from all eyes; to remove sorrow from every heart; to pitch His tabernacle forever with men, and to fill the whole earth with His everlasting glory. I am not ashamed, therefore, to vindicate the ancient Catholic custom of prayers for the dead in Christ, which indeed is but prayer for the living who are one with them: and no fitter place can be found for this holy exercise of charity than the Holy Communion of Christ's body and blood. The earth is sprinkled unto redemption, for he shed his blood upon it; and as oft as he makes his bow to overarch it from the bosom of the cloud, he tells us of his covenant with man and beast upon it unto "perpetual generations." If man remembers himself he must remember also his inheritance; for the meek shall inherit the earth when there is no more curse upon it, and it becometh the field which the Lord hath blessed; that field where now his word is sown.

7. Our Lord went among the dead before he ascended; and he ascended not till he had risen. This is the rule. The exceptions are those who at his second coming shall be changed, as Enoch and Elijah were. The denial of prayers for the dead involves the denial of this rule, and asserts the attainment of heaven by a way which God hath not provided.

CATHOLICUS.

For the Churchman.

Mr. Editor,—The Protestant Episcopal Church of the United States is an original Church, and not an offset from the Church of England, or from any other Church. She never had that relation to the Church of England which colonies bear to a mother country, and who by a fiction of law, are deemed to carry with them so much of the existing laws as bound them in the mother country, and are adapted to their condition and circumstances. She was not in any state previous to her present state bound by the canons of the Church of England, for she had no previous state. The clergymen of the Church of England in the colonies may have been bound by those canons, but the Church in the United States was and is an original and independent association, bound by the laws of no other Church or association in any particular, further than she has adopted them as her own act. Her doctrines, her liturgy, her discipline, are all her own. They conform in many respects, as she has declared and ordained them, to those of the Church of England, and to those of other Churches also; but she has declared and ordained them of her own or of divine authority, and she adheres to them by that authority in like manner as the Church of England does. There is no ground, therefore, in the history of this Church, to assume that in a single point the canons of the Church of England bind her in matters of discipline, or give judicial authority to her bishops and tribunals. They do not bind her in any matter; though in not a few they speak a language which every Church of the same doctrines and liturgy must hold in subjection to divine authority, but not in subjection to the Church of England. One of the fundamental articles under which the formation of the Church in the United States was invited, was that "the said Church shall maintain the *doctrines of the Gospel*, as now held by the Church of England, and shall adhere to the *liturgy* of the said Church as far as shall be consistent with the American Revolution and the constitutions of the respective States." The other fundamental articles have no reference to the canons of the Church of England, nor in any other respect does the Church profess to follow that pattern. Her ecclesiastical constitution went no further than to establish the use of "the Book of Common Prayer and administration of the sacraments and other rites and ceremonies of the Church, according to the use of the Church of England," as altered by the Convention; and under this constitution her bishops were consecrated in England, and the Church became completely organized.

It follows undeniably that no foreign constitutions or canons whatever have any obligatory force as such upon this Church. This is a necessary consequence of her independence of all such authority. Her Convention may expressly adopt them or any of them. Whether they may be received by usage or practice, as foreign laws have in a course of years been received in the States, and as foreign canons have been by the Church of England, it is unnecessary to say. There is as yet no such usage or practice in reference to any canon affecting the case of Bishop Onderdonk, nor so far as is known, affecting any other case. The condition of our Church is, in fine, no less independent than that of the Church of England; and in that Church it has always been held, at least since the Reformation, that no foreign canons and constitutions were obligatory *as such*, although they might have the effect of laws as having been long and generally received, allowed and practised among them. This is the law as declared by the Statute of 25, H. 8, c. 14, and it is the opinion of Bishop Gibson, and of all the commentators upon the Law of England.

To this the short and plain History of our Church, and of her independence of all human authority, must be added the weight of her own enactments from her first Convention in 1789, which declare with the utmost strength of implication, that she is not bound by any canon of the Church of England, or of any other Church in regard to discipline; but that from time to time she ordains, extends and fashions her discipline as she sees best. She has done this by degrees—not beginning at the start with a full penal code, as if she was dealing with a class of men who were to be suspected of crimes, a suspicion that would have dishonored the whole body, but in the most sparing manner, making provision for the most probable cases of irregularity in both laymen and clergymen, enlarging the cases and penalties as the members of the Church increased, and even now leaving a code which, compared with some other codes, shows that she thinks, and no doubt she thinks so most justly, that there is such a force of public opinion in our Church, if not such a state of piety and purity in its members, as has not always existed in other branches of the Church, in which more copious penal codes are found.

Against her *members* who offered themselves as partakers of the Holy Communion, our Church began with the Rubrics that precede the Communion Service, giving authority to her ministers to repel persons who had offended in the manner therein pointed out. The offences therein stated, and the punishment there by authority, were all that the Church thought proper to notice or punish in any way, until the Convention in 1789, and then the Convention passed the 12th Canon of that session, adding to the pain of repelling offending persons according to the Rubric, the following clause—"and may be further proceeded against, *to the depriving them of all privileges of Church membership, according to such rules or process as may be provided, either by the General Convention or by the Conventions in the different States.*" From that day to the present, a period of fifty-six years, this canon, modified in a slight degree by the 25th Canon of 1808, and by the third of 1817, but remaining substantially the same in its provisions, contains all the discipline that the Church has seen fit to prescribe in regard to her members. The General Convention has provided no rules or process, for depriving them of all the privileges of Church membership. It is not known that any State Convention has made such a provision. Repelling from the Communion for wickedness of life is the only pain for which provision is made, and let me add, the all-sufficient pain.

The question is now submitted, whether a minister or bishop of this Church, is supposed to be competent, in the present state of the law, to apply any other punishment to an unworthy member of the Church, than this of repelling him, and keeping him repelled from the Communion until his reformation? Does the Church by her language imply that any other punishment can be inflicted, until the deprivation of all privileges of Church membership, shall be inflicted according to rules and process to be provided by the General Convention, or by a State Convention? Does not her language most clearly imply the contrary?—Would it be tolerated in a minister, to inflict this deprivation of all Church privileges, upon the ground that the member was a heinous offender, and that the canons of the Church of England or of some other Church had always so punished the same offence? Would it be tolerated, that a minister should inflict some other penalty than this, even after the rules and process of deprivation were provided, upon the ground that the other penalty had been known in other Churches from the earliest days? Does any man suppose the law of our Church to be, that for the sin of incontinency the offender may be enjoined to do public penance in the parish church or public market, bare-legged and bare-headed, in a white sheet, or that this punishment may be commuted by the oblation of a sum of money for pious uses? Now the Statute of *Circumspecte agatis*, 13 Edw. 1, c. 4, tied up the hands of the king's judges, that they should not interfere with the bishops and their clergy in the infliction of these pains. The Canon Law of England most clearly authorized them. It is not clear that it does not still authorize them. Good Bishop Wilson, in his diocese of Man, is said to have made use of them with equal firmness and simplicity. Can any thing be more preposterous than to fetch from the English Code such a punishment, or any of her punishments, on the ground that the offence of incontinency is a gross immorality, and that the Church has always denounced it? If the Convention shall see fit to enjoin such a punishment for such an offence, is it to be expected that any one with any tincture of law about him, will defend its infliction for an offence committed before the punishment was ordained?

Again; until the Convention of 1789 there was no canon to punish offences in ministers. The 13th Canon of that Session ordained that "no ecclesiastical persons shall, other than for their honest necessities, resort to taverns or other places most liable to be abused to licentiousness. Further, they shall not give themselves to any base or servile labor, or to drinking or riot, or to the spending of their time idly. And if any offend in the above, they shall be liable to the ecclesiastical censure of admonition or suspension or degradation, as the nature of the case may require, and according to such rules or process as may be provided either by the General Convention, or by the Conventions in the different States."

This canon remained the sole rule on the subject until the first canon of 1801, when the punishment of degradation from the ministry was annexed to the offence of any one who had been ordained and admitted a minister in this Church, and should discontinue all exercise of the ministerial office without lawful cause, or avow that he was no longer a minister of this Church, or should live in the habitual disuse of the public worship, or of the Holy Eucharist, according to the office of this Church.

The law so continued until 1808, when the 26th Canon of that Session incorporated the canons of 1789 and 1801 before mentioned, and applied admonition, suspension, or degradation, as the nature of the case might require, to all the offences described in those canons. In 1829 this canon was repealed—and with it the penalty upon the offences contained in it; and a new canon was passed, "of the offences for which ministers shall be tried and punished:" and here, after renewing the penalty for discontinuing the exercise of the ministerial office as before, for the first time are added the offences of being guilty of scandalous, disorderly or immoral conduct, or of violating the canons, or preaching or inculcating heretical doctrine; and it prescribes in case of conviction the punishment of admonition, suspension or degradation, as the nature of the case may require.

The canon of 1832, No. 37, supplies and repeals the canon of 1829, and changes the language for perhaps the more explicit terms of "crime or gross immorality, disorderly conduct, drunkenness, profane swearing, frequenting places most liable to be abused to licentiousness, and for violation of the constitution or canons of this Church or of the diocese to which he belongs;" and it applies the same punishments in case of conviction as before. And so the law continues to this day.

The first remark to be made is that these canons apply to *ministers* only. All of them but the canon of 1789 and the canon of 1808, do so expressly—these using the words "ecclesiastical persons," although the titles of both speak only of ministers, as the subsequent canons of 1829 and 1832 do in the body of the enactment; and they do not apply to *bishops*, not only for the reasons, that when an inferior order is spoken of in a penal statute, the superior is by settled interpretation held to be not included, but because in both the canons of 1829 and 1832 the *bishop* is expressly referred to as the person who is to see that an inquiry is made into the *minister's* misconduct.

The second remark is, that the Church has acted according to her sense of expediency in punishing the offences of her clergy, varying the description from time to time, sometimes enlarging and sometimes abridging the number to which she applies her penalties; implying undeniably that the rule which her canons prescribed was the only rule of punishment, and that her punishments applied only to the offences to which she applied them. Profane swearing was not included either by particular or general description before the canon of 1829, nor was the preaching of heretical doctrine. Had these been committed before that canon, doubtless it might have been said there was an oversight in not providing a punishment for the offence; but it would have been a strange reason for punishing them with suspension or degradation, that the Church had always denounced them, and that it was an immorality exposing the minister to contempt, and to the loss of all usefulness and authority.

This view of the legislation of the Church furnishes irrefragable evidence that the law of punishment for offences is to be sought for in the canons of our Church, and no where else; and that what is not found there is not to be applied, and when found is to be applied only to the offences to which the Church by her canons has applied it.

It remains only to make the application of this doctrine to the case of *bishops*.

NEO-CESAREA.

For the Churchman.

Tracts for the Seasons.

NO. XIII.

One of the fairest views which can be taken of a subject, and that which may most reasonably be expected to elicit its true character, bearings, and claim to our regard, is, as far as possible, to bring it home, and subject it to the judgment of sound common sense, and of every day's observation and experience. It is now intended to do this in reference to two most extraordinary declarations of our Lord and Saviour Jesus Christ, of which we are especially reminded by the present solemnities of the Church.

In the second chapter of the Gospel according to St. John, we are told that Christ said, in reference to "the temple of *His body*, Destroy this temple, and in three days, I WILL RAISE IT UP;" that is, Destroy, kill, My body, and in three days I will raise it up. In the tenth chapter of the same Gospel, it is recorded that He spake on this wise:—"I lay down My life, that I MIGHT TAKE IT AGAIN. I HAVE POWER TO TAKE IT AGAIN."

Now let the reader suppose that he is one of an assemblage of persons to whom an individual declares, not merely that after death he will soon rise again; but that *he will raise himself from the dead*, having power to do so. Surely, however that individual may have been previously respected and esteemed, every feeling towards him would now be merged in pity for the delirium of fanaticism under which he labors, or disgust and horror at his awful profanity and impiety. For from one or other of these sources must emanate a claim on the part of a mere man, to that power of restoring, and therefore of giving life, which God alone can possess.

But such a claim Jesus Christ advanced. "Destroy this body, and in three days"—not, it shall be raised—not, God will restore it to me—but, "I WILL RAISE IT UP." "I lay down My life"—not that it may be given to me again—not that God may bring me again from the regions of the dead—but "that I MIGHT TAKE IT AGAIN. I HAVE POWER TO TAKE IT AGAIN."

Jesus Christ, then, must be this mad fanatic, or this impious blasphemer and imposter—and so pointed were His claims to the divine nature as frequently to draw from His enemies the charge of blasphemy; or His claims must be admitted, and He allowed to be the GREAT GOD with Whom alone are the issues of life and death, Who alone can give life, and restore it when it has been destroyed.

That these claims are placed beyond the reach of doubt or cavil, appears in the illustrious event to the commemoration of which the Holy Church throughout all the world devotes the present season of the year.

Claims may be advanced to very high degrees of power and sanctity; a conviction may be cherished and avowed of peculiar interest in the divine regards and favor, and even special divine interposition; a strong confidence may be felt and avowed, even to a very unreasonable and improper extent, that God will appear as one's special Friend, Supporter, and Vindicator, and all be connected with a weakness or vanity not inconsistent with a generally good and estimable character. But such direct claims to the peculiar power, prerogatives, and therefore nature of God, admit of no such palliation. They bring us necessarily to the conclusion, either that the power, prerogatives, and nature of God do indeed belong to the claimant; or that insanity has produced in him the impression that they do; or that the claim results from blasphemy and impiety of the most atrocious character.

The event—that is the individual's rising or not rising from the dead—is to determine whether the first, or either of the last two, of the above conclusions is correct. If he does rise from the dead, it must be by a special act of God. If then he was a crazed enthusiast, God has miraculously interposed to draw men into a wretched delusion. If he was a blasphemer and imposter, blasphemy and imposition have received the sanction and the seal of Heaven. The conclusion, therefore, is irresistible, that He must be what He claimed to be, possessed of the powers, prerogatives, and nature of God, and therefore GOD HIMSELF.

It cannot be said that this power which Christ had of raising Himself from the dead, He need not have had as God; but may have derived it from God, although Himself but a created being. A similar power might be exerted on *another* under circumstances admitting this construction; but certainly not on *Himself*. His death disqualified Him from being an agent. Before He could act in any thing, His restoration to life must have occurred. Supposing His soul to have had the power and liberty of returning at pleasure to the body, that in itself would not have constituted a resurrection. A higher ability must have restored those corporal powers and functions, and those animal senses, perceptions, and instincts, which, in addition to the soul, constitute the man; in the destruction of which consisted the laying down of His life; and consequently the new creation of which must, besides the return of the soul, be essential to resurrection from the dead. A divine energy then must have been exerted on Him before His soul could have been re-united to His body, or He could, as man, be an agent in the accomplishment of the divine purposes. He could not, therefore, have taken again the life which He laid down, except in the exercise of that divinity, in the possession of which He was God, even when, in His human nature, dead. This is indeed a great mystery; but a vastly less one than that He should have urged, pointedly and frequently, unfounded claims to being God, and that God should have sanctioned the fraud, and miraculously interposed to fix the imposition upon the world. The first is a mystery of love and mercy, fraught with glory to God and good to men. The last would be truly a mystery of iniquity, so degrading to the Deity, and so cruel and unjust to men, that neither the reasonable nor the pious heart will admit for a moment its possibility.

This cardinal result of Christ's resurrection—the indisputable evidence which it affords of His divinity—gives increased interest to every other view we take of that great event.

By the conclusive proof it affords of the truth of His religion, it stablishes, strengthens, and settles us in our heed to the pure, holy, and edifying instructions of the Gospel, the bright and perfect example which it reveals, and the all sufficient mediation in our behalf which it offers to our grateful and confiding faith.

Christ's taking again the life which He had laid down as a sacrifice and atonement for our sins, proved that the sacrifice and atonement were graciously accepted. The Victim, therefore, was released; and as He, by the mysterious union in Himself of the divine and human natures, was all that man's necessities, or God's holiness and justice could require, the sacrifice, oblation, and satisfaction, made by the offering of Himself, was full, perfect, and sufficient. Having finished that offering, through all the horrors and agonies which it involved; felt the full rage of the powers of darkness, God's instruments for the punishment of those as whose Representative He graciously appeared; and bent under the extreme of sorrow and suffering caused by being forsaken of God; He satisfied the essential purity and inflexibility of divine holiness; and thus gained a glorious victory over the great enemy of man's salvation. His exercise over us, save for our own wilful continuance in subjection to Him, is broken. Mercy strikes off the chains in which man was held in bondage to the devil, and grace enables him to go forth liberated, regenerated, and justified. Christ quits the mansions of the dead to proclaim this glorious victory to humble and believing penitents. Let them, then, enlisted under His banner by His appointed baptismal sacrament, fight manfully, as His faithful soldiers and servants, against the enemies which He has thus put within their power.

Having overcome the sharpness of death, it is a part of Christ's redeeming work to carry His raised body, the glorious evidence of His fidelity and success, into heaven itself, there to plead the merits of the atonement in which it was offered, and to make that intercession for His people which His mediatorial fidelity and divine perfection give Him a right to offer, with power to secure its efficacy.

That plea and intercession are in behalf of every penitent and faithful Christian. But the impenitent and unfaithful—and impenitence and unfaithfulness suppose, not only flagrant and hardened guilt, but also insensibility to the claims of redeeming love, and neglect of the obligations and responsibilities which it imposes—the impenitent and unfaithful have no part nor lot, because of their wilful rejection of them, in the blessings of His atonement and intercession. On them the claims of divine justice and holiness remain unsatisfied; and if they die in this state—an awful event which may at any moment transpire—must remain unsatisfied through eternity, and therefore demand their utter exclusion from the favor of God, and their doom to His everlasting indignation and wrath.

In taking again the life which He laid down, Christ comes with good tidings of great joy from the grave and the world unseen. That grave contains the mortal remains, and that world has received the never-dying spirits, of many once dear to us, the companions of our piety, and the sharers of our Christian hopes, consolations, and joys. HE becomes, in rising from the dead, the First Fruits of them that sleep, and brings the joyful assurance that the sleep of the grave is not to last forever. The loved forms of departed pious objects of affection are not always to be concealed from our view. Their corruption is to be changed into incorruption, their dishonor into glory, their weakness into power, and their natural exposure to deformity, pain, and decay, into spiritual beauty, vigor, and perfection.

Christ's soul was not left in hell—the place of separation from the body. Nor shall the souls of His people be. Gathered indeed to the spirits of all the righteous, in the peaceful and happy anticipation of their perfect consummation and bliss in heaven, at rest from the anxieties, cares, and troubles of this probationary state, and removed from all intrusions of remorse, and all the depressing influences of spiritual doubts and struggles, great is their joy, and great their reward. But when Jesus, their Forerunner and Pattern, had been to this paradise, He had not yet ascended to His Father. Nor have they. Come ye blessed, inherit the kingdom prepared for you, is an invitation yet to be given. The great day of the Lord Jesus, when He comes in final judgment, is that in which this glorious inheritance will be conferred. Then the happy spirits will be re-united to their restored and glorified bodies; and thus revived and risen, the blessed children of the Father will pass to their exceeding great reward.

With such glad tidings our Saviour-God now comes from the grave and the place of departed spirits. O what comfort to the pious Christian, when he feels that his body is sinking fast, and his soul soon to let go its hold on that mortal companion, to reflect that both are going whither his Divine Saviour has gone before! Jesus has sanctified the grave. The grave of him, therefore, who sleeps in Jesus is indeed a hallowed resting place. It enshrines a body which was a temple of the Holy Ghost, and which, raised spiritual and glorious, Christ will bring with Him when, from the solemnities of the great judgment, He re-enters heaven. He too has honored and blessed with His own perfect spirit, the place of the soul's safe keeping from death to the resurrection. A place thus distinguished must be the desire of every faithful Christian. He longs to depart to be where Jesus was; to experience there the joy, rest, and peace, which were the reward of His fidelity, patience, and devotion; and there to be blessed with the peculiar manifestation, befitting that holy place, and unclouded by aught of flesh and sense, of the Redeemer's presence with the sanctified soul. Welcome then, thrice welcome to him the final struggle which severs his soul from its frail tenement of clay, and its participation in the trials and sufferings of the body; and gives it release in paradise. And blessed will be that call which, on the great day of the general resurrection, the doors of this place of the soul's safe keeping being opened, will say to its tenants *Go forth*—Go forth, ye happy spirits, and join your bodies, now raised glorious, spiritual, and incorruptible, that thus ye may stand before that God whom ye glorified in your bodies and your souls, which were His. He has for you a smile of recognition full of benignity and love. A place is reserved for you on the right hand of the great tribunal where He is to sit in judgment. A blessed award is there to be pronounced on you. Well done good and faithful servants. The joy of your Lord, exalted and pure as heaven, and endless as eternity, is ready to receive you. There you will attain to the end of your faith, even your everlasting salvation. In its enjoyment, and as a part of its felicity, you will see your risen and ascended Lord, be blessed forever with the smiles of His favor, and forever offer to Him the bounden grateful homage of love, praise, and adoration.

Let then the redeemed of the Lord and the children of His covenant in Jesus Christ, go follow their risen Saviour; fix on Him the unblinking eye of faith; walk in all His commandments and ordinances; and keep steadily in view the bright mansions in His Father's house whither He is gone to prepare a place for them. Risen with Him, let them seek those things which are above, where He sitteth on the right hand of God. In heart and mind let them thither ascend, and there continually dwell.

Let them, in their afflictions, gratefully receive the consolations which their risen Saviour brings. He tells them of a rest that remains for the people of God; where their trials and sufferings will not only have ceased, but also have been very means of an increase of their glory and their joy.

In the hour of their departure from this world, let them look to Him who was dead and is alive again. He laid down His life for them, that by the merit of His atoning death, they may be enabled to lay down their's with calmness, hope, and joy; He took again His life, and again will restore their's, that as He lives, so they may live also, and that whither He has gone they may follow Him, and be with Him forever in His glory.

B. T. O.

The Churchman.

New York: Saturday, April 19, 1845.

The remarkable passage of history on our first page, for which we are indebted to the Christian Remembrancer, has been laid aside for insertion several weeks, though the favors of our correspondents have prevented its earlier appearance. "It is sad," says the candid Fleury, after opening up some of the modern abuses in the Church of Rome, "it is sad, I know, to repeat these humiliating facts; and I fear that persons of more piety than intelligence will take from them occasion of scandal. They will say, perhaps, that the historian should conceal such facts; or that after having reported them he ought not to review them in a discourse.* But the foundation of history is truth; and this is not given when a part is suppressed: a flattering portrait is no likeness. Such are the common panegyrics, in which a man is made to appear to advantage by the mention only of his good qualities; a gross artifice which disgusts men of sense and draws their attention to the faults which so much care is taken to conceal from them: it is a sort of lie to tell but half the truth. No man is obliged to write a history, but whoever undertakes it is pledged to tell the whole truth. Spondano, after a high encomium on the historian Guicciardini, adds: 'That although he sometimes severely censures the princes and others of whom he speaks, yet this is the fault of the guilty and not of the historian. It would be more culpable in him to conceal those bad actions which may render others wiser and turn them, at least for shame, from committing the like: according to the Gospel, *there is nothing covered which shall not be revealed, and hid that shall not be known.*'

"This is the example given us by the sacred historians. Moses does not conceal the crimes of his people nor their peculiar faults: David desired his sin to be written with all its circumstances; and in the New Testament all the Evangelists have been careful to record the fall of St. Peter. Sincerity is the foundation of the true religion which needs neither human policy nor human artifice. As GOD permits the evils which He might restrain, because He can draw good from them for His elect; so ought we to believe that He will make the disorders which He has suffered in the Church turn to our profit. If these disorders had so ceased that no vestiges of them were left, we might perhaps let them be buried in an eternal oblivion: but we see but too many of their mournful remains. The heresies which have for two centuries torn the Church; the ignorance and superstition which reign in some Catholic countries; the corruption of morals by new maxims, are some of their sensible effects. Is it not useful to know the source of these great evils?"

Human nature is ever the same, and the life of the Church is a continued repetition of the out-working of the same good and evil principles, with a change only in the actors and the circumstances of the scenes. If the narrative on our first page increase our detestation of the artifice and malice, the selfishness, cowardice and hypocrisy with which Gregory of Tours was deposed by his contemporary bishops under the pretext of immorality, but really because by his fidelity to the Church he had made enemies of some of the rich and great men of the world; and if it inspire us with a sympathy with this persecuted bishop, and an admiration of his constancy, and nerve us in our generation to resist oppression and support the innocent, it will not have been preserved in vain.

But how difficult is it for men to realize (unless perchance the parallel flatters their self-love) that the events of which they themselves are a part, have any resemblance to the events of a past generation! Appearances, passion, prejudice, hold us in subjection; and it is only after time has dissipated false appearances, lulled passion, and rectified the judgment, that they who profess their sympathy with Gregory, and their hatred of the conduct of his oppressors, are constrained to acknowledge that their lives have falsified their profession.

No doubt many who approved the deposition of Gregory *conscientiously* believed him to be guilty of theft; and no doubt also many of the contemporaries of Laud *conscientiously* believed the vile calumnies which his enduring reputation has survived. But a *good* conscience is not always a *right* conscience; and men must account for their belief and actions in the world to come by a very different rule from any which they have heedlessly adopted in the present world. If they sympathize in a popular delusion; if they echo the words of a false oracle and then mistake its echoes for truth; if they entertain injurious suspicions and then look at facts through the medium which their suspicions have created; if they suffer their minds to be warped by prejudice and abused by slander; whom will they have to blame but themselves when the spell is broken, the truth known, the suspicions and prejudices dispelled, and the slanders refuted? In these cases the guilt (under the burthen of which they who really believe in a future judgment are more willing to live than to die) is aggravated, and therefore less likely to be incurred in proportion as we are enabled by the experience of the past to fortify our judgment of the present; and on this account it may not be amiss for us to compare with the passage on our first page another from the same journal which gives a graphic sketch of the oral and printed slanders to which Laud was subjected by the conscientious Puritans of his times.

"The Puritans had an unrivalled command of vituperative phraseology and fertility in calling names, which found a full vent in this channel. Libels sprang up out of the ground, as thick as snakes in Oriental herbage. They found their way to Laud's closet, study, dining-room, bed-room. His very office of Press censorship brought them under his eyes, and the writers had the satisfaction of knowing, that if even their production was stopped, Laud had seen it, and had had his own suspended effigy brought to his own windows. And, indeed, these portraitures were no pleasing objects even of closet inspection. Laud's library-table concentrated under his eye, in camera-obscura reflection, the bitterness and hostilities of a whole excited world without. The titles of Prynne's 'Quench-Coal,' and 'News from Ipswich,' Bastwick's 'Flagellum Episcoporum Latialium,' 'The Hystrio-Mastix,' and one or two others, have just survived out of a vast ephemeral ocean of pamphlets. A grotesque irony, and an unmeasured hyperbole, alternate; fierce grins and dreadful foulness; 'Arch piety, Arch charity, Arch wolf, Arch agent for the devil, Beelzebub himself become Archbishop, the devils most triumphant arch to adorn his victories,'—is a specimen of the more witty and polished style of vituperation. These pamphlets stuck at nothing, raked up stories, abused him for his birth, or ridiculed his size; or called him dirt, or filth, or poison; were simple nonsense and trash, except for the animus of dreadful enmity which all this grotesqueness expressed. Odd people and monomaniacs became the strays and waifs of the popular feeling, and took a fancy for attacking Laud. 'One Boyer, a felon just broke out of prison, grossly abused him to his face, accusing him of high treason.' 'One Greene, a poor decayed printer, (for whom Laud had got a pension of five pounds a year from the Company of Stationers,) adventured into the Court of St. James's with a great sword by his side, desperately swearing that if the king would not do him justice with the Archbishop he would take another course with him.' 'One Lady Davies scatters a prophecy against him.' This 'lady had the reputation of a "cunning woman" among the common people, and she prophesies of the Archbishop, that he should live but two days after the fifth of November. She is brought before the High Commission. The woman had grown so mad, that she fancied the spirit of the prophet Daniel had been infused into her body. And this she grounded on an anagram which she made on her name, viz:—*Eleanor Davies,—Reveal O Daniel.* Much pains was taken by the Court to dispossess her of this spirit, but all would not do, till Lamb, the Dean of Arches, shot her through and through with an arrow borrowed from her own quiver. For while the bishops and divines were reasoning the point with her out of holy Scripture, he took a pen in his hand, and hit upon this excellent anagram, viz: *Dame Eleanor Davies—Never so mad a ladie.* "Madam," said he, I see you build much on anagrams, and I have found out one which I hope will fit you." He read it aloud, which brought the grave Court to such laughter, and the woman to such confusion, that she grew either wiser, or was less regarded afterwards. A wild, furious world of enemies, had much more formidable ones above them; and violence and vulgarity had their main sting in the black looks of great men enjoying the scene. After all, it is not pleasant to be really hated by any man; it is not pleasant to be abused. A vulgar fellow abuses you in the streets; he may be as vulgar as the dirt, still there is the fact—you are abused; and the words physically touch you, as it were, and there is defilement.

Laud's was a peculiarly sensitive mind, acutely realizing this metaphysical dirt and foulness, and feeling that it swallowed something nasty in the process of abuse. No quantity of experience familiarized him to it. A crowd of faces, and eyes staring, mouths railing at him, as if he were some monster, are pictured in his mind. He has a dislike to be stared at. He stays at Lambeth till the evening, to avoid the gazing of the people. The sensation of being gazed at, as if a gaze was a sort of tangible nuisance inflicted, and a low intrusion, comes out unconciously often; reminding one almost of the feeling of children against being looked at. And 'being railed at'—'jeered' (he dreams of courtiers jeering him,) was a sort of reality in the same way; a material plastering, as it were, of so much offensive substance upon him. He 'endures' a mob's railing by the pure power of mental prayer at the time, as if it were a regular sustained passive contact with literal external evil. We mean, that he could not bear these demonstrations of hatred, i. e. could bear it, but never without deeply feeling them.

Laud had that particular frame-work of mind which domiciliates and harbors all hostile phenomena without. A curious mixture of innocence and self-complacency makes some persons never see when they are treated ill. The fact glances off from them without making any impression, and does not gain an entrance into their imperturbable easy good nature. Another class of mind is a magazine of hostile matter, a military depot. A shadowy archetype of war resides within them, and readily admits the phenomena from without—a word, a look, a sign, a gesture of another; and they are the theatre of a perpetual visible strife; and metaphysical forces and stratagies, ambuscades, surprises, retreats, the arrow from a corner, and a *terra incognita* of foes, compose the dark back-ground of the interior mental scene. The mind carries on a perpetual unconscious reference to some protean enemy, here or there, or everywhere; it talks to itself of enemies, prays against them; longs for deliverance from its enemies. There is a religious form of this habit of mind. The Psalms are full of the mention of the enemy. 'The ungodly bend the bow, and make ready their arrows within the quiver, that they may privily shoot at him who is true of heart.' 'The soul is among lions;' 'the enemy persecutes her, lays snares for her, speaks evil of her: she goeth heavily, and would flee as a bird unto the hill, while the enemy oppresseth her.'

Laud's devotions are peculiarly indicative of this state of mind. Their characteristic tone almost makes them unfit for ordinary use; the individual so pervades them. He is laboring under a pressure, engaged in a hard unpromising struggle, surrounded by enemies and persons who wish him evil, with the snare and the pit open for him; and he prays against them. All sides think themselves in the right, and yet there is a quietness and depth in the Church's confidence in the rightness of her side, which her opponents want. The most perfect tranquil assurance that he is fighting against the enemies of God, appears in Laud's devotions; and a career of simple religious sincerity, doing what it thinks its mere duty and work, is their substratum. He expresses his weariness and his longings in the prayer of St. Augustine: 'Long time, O Lord, have I struggled against heresies, and am almost wearied. Come, Lord Jesus, mightiest Warrior, Prince of the host of the Lord, Conqueror of the devil and the world: take arms and shield, and rise up and help me!'—*Tempore adverso*—Auxilium—

* We have translated the passage from the fourth of Fleury's "Discours sur L'Histoire Ecclesiastique."

Deliverance—appear at the margin of the prayers. 'Deal with me, O God, according to Thy name, for sweet is Thy mercy. O deliver me, for I am helpless and poor, and my heart is wounded within me. Mine eyes are ever looking unto Thee, O Lord; O pluck my feet out of the net. I deal with the thing that is lawful and right, O give me not over unto mine oppressors. Let the proud do me no wrong. I have heard the blasphemy of the multitude, and fear is on every side. Thou hast fed me with the bread of tears, and given me plenteousness of tears to drink. I am become a very strife unto my neighbors, and mine enemies laugh me to scorn. Gracious Father, the life of man is a warfare upon earth—be present with me in the services of my calling. That which I cannot foresee, I beseech Thee prevent; that which I cannot withstand, I beseech Thee master; that which I do not fear, I beseech Thee unmask and frustrate. Especially, O Lord, bless and preserve me at this time from M. N. that I may glorify Thee for this deliverance also.' A religious pleasure which a mind has that feels itself to be genuine and transparent, in the appeal to the heart within—the communion with the Φίλη Ψυχῇ and turning to her for society, love and repose; the confidence and clear air within appear in Laud.

Submission to Ecclesiastical Authority.

It seems to have been generally supposed, that those who most highly exalt the authority of the Church, would be the readiest to submit to its decision. The result in Bishop Onderdonk's case has been quite the contrary. Though the decision was as clear as it possibly could be, the Editors of the *Churchman*, the *Banner of the Cross* and the *True Catholic*, all of them men of the highest stamp of Churchmanship, have spoken of it with great contempt.

Indeed, we understand, that the very next Sunday after the sentence of the Court of Bishops was announced, Bishop Onderdonk, who was by that sentence declared guilty of immorality and impurity, was admitted to the Lord's Supper in the Church of the Annunciation, in the City of New York, of which the Rev. Dr. Seabury is the Rector. If this be so, and we have no reason to question it, we see not how Dr. Seabury can be regarded in any other light than as contumaciously withstanding the sentence of the Court. It is easy to defend such a course, by saying, that if Dr. Seabury believed Bishop Onderdonk innocent, he was bound to extend to him the privileges of the Church; but if the verdict of his peers had pronounced him guilty, and the sentence of the Court from which there is no appeal, suspended him from office as one who had committed acts of immorality and impurity, to receive him at the Lord's Table before he professed penitence, was to bring scandal upon the Church. What is to be thought of its purity, if such offenders as Bishop Onderdonk was pronounced to be, by the verdict of his brethren, are to be received at the Table of the Lord? And what is to be thought of its authority, if the sentence of its highest Court is to be openly and insultingly withstood?

It may be said that Bishop Onderdonk was not excommunicated. No: but was he not sentenced as an immoral and impure man? And until that sentence be reversed, or that immorality and impurity be repented of, for the Rector of a Church in ecclesiastical connexion with those bishops who according to law pronounced that sentence, to receive the convicted person as a communicant of good Christian standing, is to bid defiance to the authority of the Court, and provoke all others to regard it as a nullity.

Now we do not say, that Dr. Seabury has not a right to do all this, and stand the consequences, if he believes Bishop Onderdonk innocent, and regards the sentence of the Court void; but we do say that unless he can make clear the innocence of Bishop O., and can show conclusively that the sentence is void, he has inflicted a wound upon the authority of the Church, far deeper and keener, than any against which his efforts have seemed to be so zealously directed for many years. Why talk about the deviation from some doubtful rubric, or the departure from some obsolete or impracticable canon, in the same breath with publicly pronouncing the sentence of the highest Court of our Church unrighteous, and receiving the sentenced individual, without any profession of repentance, nay, without admitting that there is any cause for repentance, as a communicant of good standing! If this be High Churchmanship, we see not what becomes of the boasted authority of the Church, the most radical Low Churchman can scarcely evince a more utter disregard of ecclesiastical order.

There is nothing in the above that requires an answer. No sensible man needs to be told that there is no inconsistency between maintaining the infallibility of the Universal Church in matters of faith, and denying the infallibility of a particular Church in matters of discipline; nor that they show due respect for authority who cheerfully submit to a sentence which they believe to be null and void. When we take up sheet after sheet (for the Episcopal Protestant is not alone) and find them all contravening propositions so plain as these, all we can say is, (and let us be pardoned for saying it once for all,) that nature abhors a vacuum, and that no human power can arrest the rush of wind or words that goes to supply it.

We have quoted the article not to controvert its positions, but merely to exhibit the principles and temper of the party against whose counsels truth is powerless, and no weapon is left us but our prayers. Even the deposing bishops, it seems, had their sentence prevailed, would have failed to satisfy the expectations of their followers unless they had added excommunication to deposition.

This demand of the Episcopal Protestant is only a consistent out-working of the system of "justification by faith only," which has no idea of remedial discipline, nor indeed of any discipline which is not grounded on vindictive justice, and which may not be brought to bear with equal severity against offences of every description; accounting the revengeful thought and the atrocious murder to be sins of equal guilt, and their subjects to be equally deserving of eternal pains. On the principles of this system the Court that suspended Bishop Onderdonk ought to have deposed and excommunicated him.

They who cannot see the connexion of these extreme counsels with the Calvinistic system, may at least see the importance of restraining their operation within canonical limits. By section 9th of Canon 3d of 1844 the House of Bishops were authorized to suspend a confessing bishop *from his office*; and yet in disregard of this limitation, they have suspended Bishop H. U. Onderdonk not only from his office as bishop but from all public exercise of his ministry. The bishops, or a future court acting under this canon, have the same right to annex excommunication to suspension from the ministry as to annex suspension from the ministry to suspension from the Episcopal office; and if the General Convention allow the one violation of their trust, what security is there against the other?

The Episcopal Protestant would never think of repelling a man of exemplary life from the communion on a charge of immorality supported by such stale specifications and lame testimony as the charge brought against Bishop Onderdonk; and hence he judiciously rests his proposed measure not on the specifications and testimony, but on the sentence of the late Court. He knows also that a clergyman who should repel Bishop Onderdonk from the communion would need the sanction of an Episcopal Court to shield himself from the charge of premeditated insult and detestable tyranny; and hence his manifest dissatisfaction with the late Court for not keeping nearer to his system and farther from the canon by imposing on the unfortunate bishop a sentence which would cut him off not only from his office and ministry, but from the communion of the Church in this world and the means of salvation in the world to come. Our sympathy with Bishop Onderdonk under these accumulated and gratuitous insults is merged in sorrow for the men who can thus reflect even on the deposing bishops for their clemency, and on the whole Court for having sought to restrain their power within the limits of the canon.

THE GREAT NECESSITY AND ADVANTAGE OF PUBLIC PRAYER AND FREQUENT COMMUNION. *Designed to revive Primitive Piety.* By WILLIAM BEVERIDGE, D. D., late Lord Bishop of St. Asaph. New-York: James A. Sparks, Churchman's Bookstore, 161 Fulton street, opposite St. Paul's. 1845.

Among the many good books for the publication of which the Church is indebted to Mr. Sparks, there is none better, none perhaps on the whole so useful or timely in its issue as this. Beveridge is a great name in the Church of England—few, very few rank before it. And what is somewhat singular, whilst among surrounding sects no divine of the English Church has been more reverenced for what they have termed his evangelical piety—his Private Thoughts on Religion and a Selection from his Sermons being common books among them—on the other hand scarce any Protestant writer has been more frequently appealed to by Romanists for the depth and accuracy of his learning, and the soundness of his judgment in all matters pertaining to the doctrine, discipline or worship of the ancient Catholic Church. Bishop Beveridge is quite a voluminous writer, but no work of his displays more happily his characteristic excellencies than the one before us. In it the devout and humble Christian cannot fail to be edified by the deep and fervent tone of its piety, and the lover of God's word by its scriptural teachings; whilst he who looks for guidance in the interpretation of Scripture to the uniform faith and essentially consistent practice of antiquity, will feel here that he is sitting at the feet of a master. But what gives to this work a peculiar value is, that its author speaks from his own experience. For twenty years—as he tells us himself—in an humble parish he practised daily prayer and weekly communion, and found as its result a continually growing spirit of holiness and devotion among the people of his charge. It is, too, no small commendation even of such a book that one of the best among English Churchmen of the present day—whose name we rejoice to see becoming so favorably known among us—Archdeacon Manning—has seen fit to republish it in a separate form, adding a short but valuable preface, which, unmutilated and undefaced, as well as the original work entire, the American publisher has had the good sense to retain.

We commend, then, this publication on every ground to the attention and study of both clergy and laity among ourselves. The matters of which it treats are now become of the very first importance. Until they be properly understood and appreciated the Church cannot advance one step in a right direction. Until daily prayer be restored and the weekly oblation of the Eucharist regarded as the great Christian service, we are now at a stand still. No mere doctrinal discussions, much less any polemical strifes, will avail to place the Church in her true position. Indeed, without the revival, and the speedy revival, too, of these needful Christian services, we may be condemned to witness the aberration of some for whose spiritual welfare we are bound to provide, but who, led by the cravings of their better nature, and foreseeing no help at hand, may fall away to where our regrets may follow them, but from whence no counsels of ours will be able to reclaim them. φ.

The number of the CHURCHMAN'S LIBRARY for April, contains in continuation *Manning's Sermons.* We have more than once taken occasion to commend this cheap and well printed series to the attention of our readers, and are glad to find it appearing with its usual regularity. At the same time, with many others we are looking somewhat impatiently for the more standard works which are included in the promised reprints. Newman's History of Arianism, for instance, (though the first, yet one of the most learned of its author's productions,) is much wanted by numbers of the clergy and students in divinity, while it would be found acceptable to all. No copies of the English edition can now be procured, either here or abroad, and the ill health of its author, will, we fear cause an indefinite postponement of the revised edition which has been announced.

As we have heard inquiries lately made for Southey's Book of the Church, we take occasion to add, that it is contained in the Churchman's Library; to which we are also indebted for the interesting article on our last page.

Stanford, Swords & Co. have reduced the price of D'Oyle and Mant's Bible to *ten dollars*, about one third of the price which it originally brought. The Commentary, in three quarto volumes, consists of selections from the divines of the Church of England made by the English editors, and of further selections from the same and also from American divines, made by Bishop Hobart, the American editor. We have often commended the work, and take pleasure in again commending it, as the best commentary for family use in our Church. So good an opportunity for purchasing it has never before occurred, and probably will never occur again. The passion of late years for cheap publications has produced a change for the worse in the material and workmanship of standard books, which are now printed more carelessly, in smaller type and on inferior paper to what they were thirty years ago. The small remainder of this exceedingly valuable commentary combines the advantages of the old and expensive workmanship with the present low price; and we recommend all who desire to possess a good Family Bible to avail themselves of the opportunity now offered.

BROWNSON'S REVIEW, for April, is received punctually this month. We always find matter for reflection in its pages, and so can commend it as an eminently suggestive miscellany, to say the least of it. The present number is less occupied with the claims of our Church than any of the preceding, and though we hardly presume to be amused at anything contained in such a *downright* and earnest writer, yet the *vini, vidi, vici* style of the following may not be treated with the same respect by others. "In our Review for October last, we refuted the pretensions of the High-Church Episcopalians; in the last number, in the article on *the British Reformers*, we refuted Low-Churchism: we attempt now a refutation of No-Churchism, or the doctrine which admits the Church in name but denies it in fact." Verily his shafts fly *παντα ανα στρατον.* Meantime the number before us is aimed chiefly at Parkerism, Transcendentalism, No-Churchism, and Infidelity in general, subjects on which all must be glad to see the powers of an original and philosophical mind exerted. The first article in the number is one to which we beg to call attention as really the most able of all Mr. Brownson's papers.

HISTORY OF FRANCE, by M. Michalet, translated by G. H. Smith, F. G. S. (Appletons,) is before us in its second number, and reflects great credit on the publishers. We gladly commend it as among the most valuable of modern histories, and issued in a very elegant as well as cheap form.

We have received THE GOVERNMENTAL INSTRUCTOR, an apparently useful school book by *J. B. Shutleff*, (Collins, Brother & Co. 254 Pearl-street.) THE PICTORIAL ELEMENTARY SPELLING BOOK, being Webster's with illustrations (George F. Cooledge & Brother, 323 Pearl-street.) ISABEL, OR TRIALS OF THE HEART, (Harpers.)

A notice of Dr. Upfold's Lecture in our next.

We sometimes fear to be thought churlish in withholding from our readers the beauties of our exchange papers. In the last Southern Churchman we find the following:—

THE HISTORY OF THE POPES: Their Crimes, Murders, Poisonings, Parricides, Adulteries and Incests, from St. Peter to Gregory the Sixteenth: including the History of the Saints, Martyrs, Fathers of the Church, Religious Orders, Cardinals, Inquisitions, Schisms and the great Reformers, &c. &c. By Louis Marie de Cormenin. Translated from the French. Philadelphia: James M. Campbell, No. 98 Chestnut street. New York: Saxton & Miles. 1845.

This work is to be published in numbers, the first of which, pp. 96, price 37 cents, with two richly colored Lithographic prints—Sabas Bishop of Jerusalem, and Clovis, first King of the Franks, has just reached us. We shall speak more particularly of this work at a future period.

If the reader is surprised at the novel position and character assigned to St. Peter, what will he say to the following from the last Christian Witness?—

THE CHURCH VISIBLE IN ALL AGES. By Charlotte Elizabeth. New-York: M. W. Dodd. 1845. This little book is written in that style for which the authoress is distinguished, and will no doubt prove an interesting volume to many readers. Our own views of the Church are that it exists in a *visible* form, and is to be found by *visible* signs; among these are the *word*, as Christ spake it—the *sacraments*, as he established them—and the *ministry*, as he ordained it.

St. Augustine, who has spoken of the divine word as an invisible sacrament, has fewer imitators in our age than the freshman who defined light to be an invisible appearance.

A meeting preparatory to the formation of a Free Church for the more immediate use of British emigrants, as well as English residents, was held in pursuance of public notice on Monday evening last, at the house of Anthony Barclay, Esq., H. B. M. Consul. The attendance was highly respectable, and the plan proposed was at once warmly considered and heartily entered into by the gentlemen present. A committee was finally appointed to mature and bring before another meeting, such measures as may appear to them best calculated to promote the object in view; viz. the spiritual care and guidance of British emigrants, continually arriving at the port of New York, and this with the approval and sanction of the ecclesiastical authority of the diocese, and in communion with the Church. K.

April Collection for Domestic Missions.

We trust that our brethren, the Parochial Clergy, who have not remembered the Domestic treasury during the present quarter, will not allow the THIRD SUNDAY IN APRIL to pass by without bringing the wants and the claims of our Home Missions before their congregations, and receiving their offerings. The third Sundays in April and October have been designated [see Spirit of Missions for *February*, p. 42, first Resolution of the Committee] as the days for regular semi-annual collections in aid of the *Domestic* Treasury. Let them be made generally in all our parishes, where no other settled rule of action prevails, and, by God's blessing, our Missions will no longer languish, and drag on a precarious existence, but flourish vigorously and permanently.

We beg then that a good beginning may be made on the THIRD SUNDAY IN APRIL—4th Sunday after Easter.

$10,000 are required for payments then due.

The Treasury contains at present but $1,000.—*Communicated.*

To Correspondents.

"Old Friend," "W." and "A Layman," in our next; as also "Frater," whom we should have been happy to oblige if we could.

The suggestion of a friend in regard to the proposed "Anglo-American Church," has been duly received.

At a meeting of members of the Executive Committee of the General Protestant Episcopal Sunday School Union, held at the Despository, on Monday, 14th April, 1845, the following preamble and resolutions were adopted:

Whereas, it has pleased ALMIGHTY GOD, in the course of His Providence, to remove from the world our highly valued friend and associate in this Committee,—the Rev. JAMES MILNOR, D.D., Rector of St. George's Church, full of years, rich in faith, and abounding in labors of love, therefore,

Resolved, That in this dispensation of Divine Providence, we feel it a duty to express our love and respect for our deceased Brother, and our admiration of the many excellent qualities so happily blended together in his character.

Resolved, That we shall ever remember with peculiar pleasure the urbanity of his deportment, his mild and conciliatory spirit, and his cheering co-operation and support in extending the usefulness of this institution.

Resolved, That we see in his uniformly sustained interest in the religious training of the *young*, and his unremitting exertions in their behalf, an example we would fain imitate, and earnestly recommend to others.

Resolved, That we tender to his bereaved family and congregation, our sincere condolence in this afflictive dispensation.

Resolved, That copies of these resolutions be sent to the family of the Rev. Dr. MILNOR, to the Vestry of St. George's Church, and to the various periodicals of the Church.

(Signed,) EDWARD N. MEAD,
Secretary pro. tem.

For the Churchman.

Mr. Editor,—Your correspondent N. E. is respectfully requested to show how St. Matthew's Church could be "prostituted," or the feelings of Christian persons "outraged" by the preaching of a sermon therein, to aid in the distributing of the Bible.

He is also informed that whatever responsibility is involved in the appropriation of the Church for that purpose, rests entirely with myself: and that neither directly or indirectly did any bishop or other person say or do aught to influence me in the matter. Nor have I ever authorized such a supposition.

JESSE POUND.

DIOCESE OF INDIANA.—Bishop Kemper says this diocese "is really becoming one of our most interesting fields." Churches were expected to be immediately erected at La Porte, Bristol, and Lima; and earnest applications for missionaries had been received from Peru and Jeffersonville. The Bishop thinks that they will require six additional missionaries the next year.—*Banner of the Cross.*

WISCONSIN.—A Swedish candidate will soon be admitted to orders, and stationed at Pine Lake. There are already in this new and fast growing region, a congregation of Swedes and Norwegians, and another entirely of Norwegians; and one or two more will soon be organized. At Nashotah a Swede and a Norwegian are expected to enter our ministry, and it is hoped that the minds of two Indian youth there will receive the same direction.—*Ib.*

Married.

In the city of Buffalo, on Monday evening, the 7th inst., in St. Paul's Church, by the Rt. Rev. W. W. De Lancey, D. D., the Rev. WILLIAM SHELTON, D. D., to Mrs. LUCRETIA S. GROSVENOR, both that city.

In Auburn, on Thursday, April 10th, in St. Peter's Church, by the Rt. Rev. Dr. De Lancey, the Rev. SAMUEL HANSON COXE, Jr. to ELIZA, daughter of the Hon. Alfred Conkling, of the said place.

Died.

Suddenly, on the 7th inst., Rev. THOMAS TANSER, a good old faithful missionary of the diocese of New Jersey.

At Cedar Cliff, Staten Island, on Thursday the 27th ult., JOHN WADSWORTH NESMITH, aged one year and twenty-two days, only child of Thomas Nesmith.

DIED, in the village of Moscow, Livingston county, on the 29th ult., Mrs. NANCY WILMERDING, aged 34, wife of Henry A. Wilmerding, Esq.

It is with no common grief we have to record the death of this truly estimable woman and exemplary member of the Protestant Episcopal Church. Respected and admired by the community she adorned, she was to the poor and distressed ever an administering angel, and her loss cannot be easily repaired. Her friends have to bow with submission to the inscrutable decree of Divine Providence which has suddenly taken from them one so loved and honored, in the midst of a life of uncommon usefulness; while the only consolation to her bereaved family is the belief that the good affections it was her happiness to implant and cherish here will be perfected in the world to come.

Clergy of the Protestant Episcopal Church,

Residing in the Cities of New York and Brooklyn, with their respective residences.

Onderdonk, D.D., Rt. Rev. Benjamin T., 106 Franklin.
Abercrombie, Rev. R. M., 359 Fourth st., and 3, 129 st.
Akerly, Rev. Benjamin, 76 St. Mark's Place.
Anthon, D.D., Rev. Henry, 2d Avenue, cor. of 10th st.
Balch, Rev. Lewis P. W., 4 Great Jones.
Bedell, Rev. G. T., corner Tenth st. and Fifth avenue.
Berrian, D.D., Rev. William, 50 Varick.
Bradin, Rev. James W., 292 Henry street.
Carder, Rev. J. D., Fort Hamilton, New York Harbor.
Cruse, D.D., Rev. Christian F., 21 First avenue.
Dowdney, Rev. John, 20 John street.
Evans, Rev. Benjamin, 23 Hamilton street.
Forbes, Rev. John M., 477 Hudson.
Frazer, Rev. Alexander, 168 Grand street.
Hackley, D.D., Rev. Charles W., 3 College Green.
Haight, Rev. Benjamin I., 3 Rutger's Place.
Harris, Rev. Nathaniel S., 281 Broadway.
Higbee, D.D., Rev. Edward Y., 159 Chambers.
Hoyt, Rev. R., 230 Broome street.
Huddart, Rev. R. Townsend, 422 Houston.
Irving, Rev. Pierre P. 281 Broadway.
Jackson, Rev. C. D., 20 John st., and Rossville, S. I.
Jones, Rev. Lot, 192 Allen street.
Leavenworth, Rev. T. M., 20 Oliver street.
Lyell, D.D., Rev. Thomas, 77 Anthony.
McVickar, D.D., Rev. John, 8 College Green.
Mead, Rev. Edward N., 103 Amity street.
Millett, Rev. James, 31 Irving Place.
Milnor, D.D., Rev. James, 82 Beekman.
Morris, Rev. William, 76 Varick.
Nichols, Rev. Edwin A., 528 Hudson st.
Ogilby, D. D., Rev. John D., Theological Seminary, Chelsea Square, Twentieth street.
Pardee, Rev. Isaac, 103 St. Mark's Place, Eighth st.
Parker, Rev. Benjamin C. C., 296 East Broadway.
Peck, Rev. Isaac, 23 Wooster street.
Pound, Rev. Jesse, 50 Fourth street.
Price, Rev. Joseph Henry, 62 Second avenue.
Richmond, Rev. William, Bloomingdale.
Seabury, D.D., Rev. Samuel, 471 Hudson.
Shimeall, Rev. Richard C., 185 Fourth street.
Smith, D.D., Rev. Hugh, 206 Twentieth, next to St. Peter's Church.
Spencer, Rev. Jesse A., 255 Greene street.
Southard, Rev. Samuel L., 26th near 4th avenue.
Taylor, Rev. Fitch W., U. S. N., 697 Broadway.
Taylor, D.D., Rev. Thomas H., 1 Rector st.
Tucker, Rev. John Ireland, 225 Ninth street.
Turner, D.D., Rev. Samuel H., Theological Seminary, Chelsea Square, Twentieth.
Verren, Rev. Antoine, 99 Franklin st.
Wainwright, D.D., Rev. Jonathan M., 10 Hubert.
Walton, Rev. W., 2 Abingdon square.
Whitehouse, D. D., Rev. H. J., 120 Eleventh street.
Williamson, Rev. C. H., 72 Murray street.
Wilson, D.D. Rev. Bird, Theological Seminary, Chelsea square, Twentieth.

Brooklyn.

Bancroft, Rev. Charles, 1 Sand street.
Blake, D.D., Rev. John L., 3 Cornell Place, Clinton st.
Carter, Rev. Lawson, Smith st., corner of Livingston.
Cutler, D.D., Benjamin C., 1 Sands street.
Diller, Rev. J. W., Washington avenue, opposite the Collegiate Institute.
Henry, D.D., Rev. Caleb S., 55 Johnson street.
Hunter, Rev. Joseph, Classon avenue.
Johnson, Rev. Evan M., corner of Pearl and Johnson.
Lewis, Rev. William H., Pierrepont, near Fulton.
Messenger, Rev. John F., Pacific st., near Clinton st.
Stone, D.D., Rev. John S., next door to Christ Church.
Vinton, Rev. Francis, Court st., between Schermerhorn and Livingston sts.

Williamsburgh.

Clapp, Rev. Caleb, 3 South Third street.
Haskins, Rev. Samuel M., 1 St. Mark's Place.

Jersey City, N. J.

Barry, D.D., Rev. Edmund D., Essex street.
Patterson, Rev. A. C., Grand street.

Calendar.

April.

20. Fourth Sunday after Easter.
25. St. Mark the Evangelist.
27. Fifth Sunday after Easter, or Rogation Sunday.
28., 29., 30. } Rogation Days.

May.

1. The ASCENSION OF OUR LORD JESUS CHRIST, and St. Philip and St. James, the Apostles.
4. Sunday after Ascension-Day.
11. WHITSUNDAY.
12. Monday in Whitsun-Week.
13. Tuesday in Whitsun-Week.
14., 16., 17. } Ember Days.
18. TRINITY SUNDAY.
25. First Sunday after Trinity.

Notices.

EIGHTH WARD FREE CHURCH.—This congregation continues to worship in their temporary Chapel, corner of Canal and Hudson streets, (2d floor.) Divine Service is now held three times on Sundays, 10½ A. M. 3½ P. M. and 7½ P. M. Seats free.

N. B.—Donations and subscriptions toward the erection of a church edifice are solicited, and will be thankfully received by Rev. E. A. NICHOLS, 528 Hudson, or J. B. WOOD, 14 Wall street. April 19.

CALVARY CHURCH is open for Daily Morning Prayer (Sundays excepted) at 8 A. M. And for Evening Prayer, on Wednesdays and Fridays at 5 P. M. a19

☞ The Board of Managers of the NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY, will meet at the Church Depository on Tuesday next, at 5 o'clock, P. M., on business of special importance. Punctual attendance is requested.

April 19. WM. H. BELL, Sec'y.

TRINITY SCHOOL, 76 Varick street, Rev. WILLIAM MORRIS, A.M., Rector.—The Semi-Annual Emination of the Pupils of Trinity School will take place on Friday, April 25th, at the School, between the hours of half past 10 and half past 2.

By order of the Board of Trustees,
JOHN MCVICKAR, LOT JONES, BENJAMIN I. HAIGHT, } School Com'tee.
New York, April 18th, 1825.

ST. SIMON'S CHURCH, *Houston street, between Pitt and Ridge streets.*—The services are regularly held every Sunday at half past 10 o'clock in the morning, and at 7 o'clock in the evening. Sunday School at 9, A. M. and at 2, P. M. C. F. CRUSE,
Feb. 1845. 21 First Avenue.

SEAMEN'S CHURCH.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the Floating Church of our Saviour, at Pike slip, corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M. B. C. C. PARKER,
Feb. 1845. 296 East Broadway.

THE STRANGER'S GUIDE
TO THE
PROTESTANT EPISCOPAL FREE CHURCH
IN
VANDEWATER STREET,

The Mission Church of the Holy Evangelists is open at the usual hours, three times every Sunday, for Divine Services. THE PEWS ARE ALL FREE.

Acknowledgments.

DOMESTIC MISSIONS.—Since his acknowledgment of the 9th of April, the Treasurer has received the following contributions:

From monthly offerings of St Mark's ch in the Bowery, for Alabama, $7 25; Indian Territory, under Bp Freeman, $32 25; Miss Polly Lambert, Sharon, Ct, per Rev M Moody, $3; monthly offerings of St George's ch, Hempstead, L I, $14; St John's ch, Ogdensburgh, per Rev H R Peters, $16; St Paul's ch, Alexandria, D C, Rev J T Johnston, rector, (missionary society,) $72 20; St Luke's ch, Rochester, N Y, per D Hoyt, Esq, $145; through Charles Seymour, Esq, Treasurer of W N Y, from St Paul's ch, Richmond, $2; Christ ch, Manlius, $5; Grace ch, Lyons, $21 65; Christ ch, Oswego, $15; Grace ch, Waterville, $4; Grace ch, Utica, $9 50; bequest of Miss Nancy Wells, a communicant of St John's ch, Canandaigua, $5; St John's ch, Medina, $2; Trinity ch, Lowville, $3; St Paul's ch, Rochester, $1; St James's ch, Hammondsport, $5; St Paul's ch, Syracuse, $12; St James's ch, Batavia, $9; Trinity ch, Camden, $2 62; St Paul's ch, Owego, $2—total, $98 77; "individual," Stratford, Ct, $20; St Michael's ch, Bristol, R I, January collection, $11 14; March, do, for Kentucky, $6 50; Trinity ch, Apalachicola, Fa, $20; J P Mumford, $5; Grace ch, Camden, S C, $10. Total, $453 86.

THOMAS N. STANFORD, Treasurer,
April 16, 1845. 139 Broadway, New York.

FOREIGN MISSIONS.—The Treasurer of the Foreign Committee since his last report of the 9th inst, has received the following sums:

From St Mark's ch in the Bowery, per Rev Dr Anthon, for China, $19 50; for Africa, $4 50—$24; a parishioner of St Mark's ch in the Bowery, for the education of Chinese children under the care of Bishop Boone, $200; a member of Grace ch, Utica, in answer to the appeal, for Africa, $10; St George's ch, Hempstead, L I, per Rev O Harriman, rector, offerings of the parish, for March, $6 64; from Charles Seamour, Esq, Treasurer, W N Y, through T C Butler, Esq, from St John's ch, Mount Morris, for China, $20; St John's ch, Canandaigua, $1; Grace ch, Utica, $9 50; St James's ch, Hammonds Point, $5; St Michael's ch, Geneseo, for China, $10; for Ch at Houston, $15; Trinity ch, Geneva, $50; St Paul's ch, Oxford, $22; St Paul's ch, Syracuse, $5 68; St John's ch, Medina, $2 50; Trinity ch, Camden, for Constantinople, $4—$149 68; St Stephen's parish, Middlebury, Vt, Rev J T Phillips, rector, $8; for Africa, $5; for Constantinople, $2; Christ ch, Winchester, Va, for China, $20; for Africa, $30—$50; St James's ch, Wilmington, N C, for Constantinople, additional, $1; J S R, subscription for China Mission, 2d payment, $25; St John's parish, Hagerstown, Md, per Rev T B Lyman, rector, $20; offerings of Trinity ch, Columbia, S C, per Rev P J Shand, rector, $45; through Messrs Bell and Entwiszle, from St Paul's ch, Alexandria, D C, per Rev J T Johnson, rector, $14; for Greece, $2 50; Christ ch, Millwood, Clark co, Va, for Greece, $3; for Africa, $3—$6; St Luke's ch, Rochester, through D Hoyt, Treasurer, for education of a child named Henry Whitehouse, Africa, $20; for Africa, $10. Total, $598 82.

J. SMYTH ROGERS, Treasurer,
New York, April 15, 1845. 57 Wall-st.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—The Treasurer acknowledges the receipt of the following sums, viz:—

From St Peter's ch, Oriskany, remitted by Charles Seymour, Esq, Treasurer Diocese W N Y, $3; Mrs John C Stevens, annual subscription, $5. Total amount, $8.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, April 16, 1845.

PROTESTANT EPISCOPAL TRACT SOCIETY.—The tresurer thankfully acknowledges the receipt of the following sums:—

From Trinity ch, Lowville, $2; Trinity ch, Utica, $5 19—remitted by Charles Seymour, Esq, Treasurer Diocese W N Y; Wm S Popham, subscriber, $1; St Mark's ch, Williamsburgh, Rev S M Haskins, $2 48; Mrs John C Stevens, annual subscription, $5. Total amount, $15 67.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, April 16, 1845.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.—The Treasurer has received since report of 26th ult., the following contributions, viz:—

From Christ ch, Cooperstown, Rev F T Tiffany, rector, $5 46; St John's ch, Ogdensburgh, Rev H R Peter's, rector, $10; St George's ch, Schenectady, Rev John Williams, rector, $25. Total amount, $40 46.

C. N. S. ROWLAND, Treasurer,
April 16, 1845. 55 Water street.

FUND FOR AGED AND INFIRM CLERGYMEN.—The Treasurer of the Convention has received for the "Fund for Aged and Infirm Clergymen," the following contributions since acknowledgment of 26th ult, viz:—

From Christ ch, Cooperstown, Rev F T Tiffany, rector, $7 32; St Luke's ch, Mechanicsville, Rev Wm A Curtis, rector, $2 50; St John's ch, Ogdensburgh, Rev H R Peter's rector, $15; St George's ch, Schenectady, Rev John Williams, rector, $12; Caroline ch, Setauket, Rev F M Noll, $1. Total amount, $37 82.

C. N. S. ROWLAND, Treasurer
of the Convention of P. E. Church, N. Y.,
April 16, 1845. 55 Water street.

LONG ISLAND MISSION.—The subscriber acknowledges the receipt of the following sums, since February 28, 1845:

"Sunday offering," from Zion church, Little Neck, $4 50; collection in St George's ch, Flushing, $10; an Easter offering, from Mrs D, Jamaica, L I, $5. Total, $19 50. DAVID GARDINER,
April 17, 1845. Treasurer.

☞ The Rector, in behalf of himself and the congregation of the Ascension, in Washington City, would tender their grateful acknowledgments to the Missionary Society of St. Luke's Church in this city, for a donation of $25, to aid in furnishing their Church edifice.
April 15, 1845.

Just Published.

SACRA PRIVATA, the Private Meditations, Devotions and Prayers of Right Rev. Thos. Wilson, D. D., late Lord Bishop of Sodor and Man. Beautiful 18mo. Edition, bound in various styles.

Will be ready in a week or two—THE DOCTRINE OF THE CROSS. Illustrated in a Memorial of an Humble Follower of Christ. 16mo. Price 50 cents.

HENRY M. ONDERDONK & CO.,
April 19- 2 25 John street.

CHURCHMAN'S LIBRARY.—The 4th No. of the 2d volume, for April 1845, of this periodical, is now out, containing in continuation Sermons, by Henry Edward Manning, M.A., Archdeacon of Chichester.

The work is published monthly at $2 a year in advance to mail subscribers, or 6 copies for ten dollars. City subscribers $2 25, delivered.

J. R. DUNHAM, Publisher.
Subscriptions received by J. A. Sparks, 161 Fulton; A. V. Blake, 77 do.; H. M. Onderdonk, 24 John st.
New York, April 12, 1845.

STANDARD ENGLISH THEOLOGICAL WORKS—Imported and for sale by D. APPLETON & Co., 200 Broadway.
Bingham's Complete Works, new edition, with quotations in full, 9 vols. $30
Venerable Bedes' do. edited by J. A. Giles, 12 vols. $34
Barrow's do. do 8 vols. $24; Bull's do. do. 8 vols. $22
Bramhall's do. do. 4 vols. $14; Cranmer's do. do. 4 vols. $14
Collier's Ecclesiastical History, do. 9 vols. $25
Comber's Complete Works, 7 v, $14; Hall's do do 12 v, $36; Horsley's do 8 v, $24
Horne's do 4 v, $13; Jackson's do 12 v, $30; Lardner's do 10 v, $22
Library of the Fathers, translated, (19 vols. now ready)
Hole's Practical Discourses on the Liturgy, 4 vols. $12; Hale's Analogies of Chronology, 4 vols. $16; Lowth's Works, 3 vols. $5
Mant's History of the Church of Ireland, 2 vols. $11
Lawson's History of the Episcopal Church of Scotland, 2 vols. $10
Leslie's Works, 7 vols. $18; Simeon's Works, 21 vols. $45
Taylor's Works, edited by Bp. Heber, 15 vols. $45
Tillotson's Works, 10 vols. $16; Warburton's do 13 vols, $28; Waterland's do 6 vols. $20
☞ This list comprises only a small part of D. A. & Co.'s extensive stock of valuable Theological Works. April 19

MOUNT PLEASANT ACADEMY—*A Female Boarding and Day School.* This institution is pleasantly situated in the village of Sing Sing, and commands a fine view of the Hudson from the Highlands on the North, almost to the City of New York on the South. The edifice is large, commodious, and well adapted to the purposes of education.

It is designed to make this a school of the highest character. Every facility for pursuing all the solid and ornamental branches of female education will be afforded. Strict attention paid to the moral and religious improvement of the pupils.

The next term will commence on the first Wednesday of May next. Terms: for Board, Tuition, &c. $200 per year, payable quarterly in advance.

Circulars containing a full description of the arrangements of the school may be had at the office of the Churchman.

EDWARD COOPER, A. M.,
Sing Sing, April 15, 1845—tf. PRINCIPAL.

MISS ADRAINS' BOARDING SCHOOL FOR YOUNG LADIES, *Jamaica, Long Island.*—The summer term commences on Monday, 5th May. Circulars may be had from Mr. Monroe at Messrs. Ball, Tompkins & Blacks, 181 Broadway, New York.
☞ For the musical department Miss Adrain has secured the services of Professor Pedro A. Andrews.
April 19—4t$

MISSES EDWARDS'S *Boarding and Day School for Young Ladies*, New Haven, Connecticut.—The Summer Term of this school will commence on Wednesday, May 7th. Cards of terms will be furnished on application and references given.
New Haven, April 9th, 1845. 6t

A CLERGYMAN residing in a healthy part of the country, within two hours distance (by steamboat) of New York, wishes to take into his family half a dozen boys to educate in company with his son. Terms for tuition, board, washing, &c. $150. The best references can be given. Address J. C. at this office. April 13—4t

A PRESBYTER of this Diocese, who resides in the immediate vicinity of the city, wishes to take charge of the education of three or four young gentlemen, who will be treated in every respect as members of his own family, and faithfully indoctrinated in sound Church principles. Terms and further particulars may be obtained by addressing "PRECEPTOR," at the office of the "Churchman," 161 Fulton street. Ap12

SEXTON.—Wanted by a competent and experienced man a situation as Sexton, whose recommendations from the clergy and other eminent gentlemen will prove highly satisfactory.
☞ Address, by letter, to A. B., care of Mr. Grant, No. 501 Pearl st., will be immediately attended to.
April 5—4t$

ORGANIST'S SITUATION.—Wanted by the subscriber, recently a pupil of the New York Institution for the Blind, and still connected with that Institution. He has played two years in an Episcopal Church in this city, and would refer to Mr. A. Reiff, Professor of Music at the Institution, Rev. Mr. Evans, Rev. Foster Thayer, and Mr. Sparks at the office of this paper, to whom please apply for further information. [April 5.] ROBERT ELDER.

MUSIC TEACHER.—A Young Lady of highly respectable connections, and finished education—a member of the Episcopal Church—is desirous of a situation for the summer, in a private family, as a Music Teacher, and to instruct in the branches of a polite education, together with the use of the needle, if desired. She would probably accept of a situation in a school or academy in the vicinity of New York.

Apply to Mr. T. C. BUTLER, 20 John street, New York, by whom the most satisfactory references can be given. April 5.

BOOK OF COMMON PRAYER—Harper's Standard Edition.
The subscriber has made arrangements with the publishers for the sale of the Standard Edition of the Book of Common Prayer, as corrected and authorized by the last General Convention of the Protestant Episcopal Church in the United States. The first edition 8vo, on good paper and large new type is now ready. Price, in sheep, $2; calf, $2 50, &c. according to the style of binding. Other editions, in nine different sizes, are now in press, and will be issued at an early day.
J. A. SPARKS, Churchman's Bookstore,
April 5. 161 Fulton st., opposite St. Paul's.

VALUABLE NEW WORKS, recently published by WILEY & PUTNAM, No. 161 Broadway.

Gouraud's Lectures on Memory, 1 large v. 8vo.	$2 00
Dr. Wagstaff's History of the Quakers, 1 vol.	2 00
Fouque's Undine, and Sintram, in 1 neat vol.	0 50
The Amber Witch, a most remarkable trial, 1 v.	0 38
Eothen, or Traces of Travel in the East, 1 vol.	0 50
Pycroft's Course of English Reading, 1 vol.	0 75
Vestiges of the Natural History of Creation, 1 v.	0 75
The Water Cure, by Dr. Shew, 2d edition, 1 vol.	1 00
The Memento, a Gift Book, edited by Everest	1 50
Newnham,s Inquiry into Human Magnetism	1 00
Chemistry, as exemplifying the Wisdom of God	0 50
Military Maxims of Napoleon, by Akerly	0 50
Rome, as seen by a New Yorker in 1843 and '44	0 75
Prof. Bush, on the Doctrine of the Resurrection	1 00
Mulder's Chemistry of Vegetable Phisiology, p't 1	0 20
Correspondence between Schiller and Goethe	1 00
A First Easy French Book for Children	0 38
Bibliotheca Sacra. new series, No. 5	1 00
Hatfield's American House Carpenter	2 00
Downing's Treatise on Landscape Gardening	3 50
Tappan's Elements of Logic, 1 volume	1 00
Revolutionary Orders of General Washington	1 50
The Poetical Fortune Teller, by Mrs, Gillman	1 50
Cheever's Lectures on Bunyan	3 50
The Life and Eloquence of Larned, by Gurley	1 25
Dana's System of Mineralogy, 1 volume	3 50
Holy Bible, with Commentary, vol. 1 and 2	8 00
Glimpses of the Wonderful, 1 volume	0 75
Downing's Cottage Residences, 2d edition	2 00
Johnston's Agricultural Chemistry	1 50

Published and for sale by
Ap.12. WILEY & PUTNAM, 161 Broadway.

THE CHURCHMAN'S LIBRARY, published by D. APPLETON & Co., 200 Broadway. The volumes of this Series are of a standard character, and uniform in style.

Hook, The Cross of Christ; Meditations on our Saviour. 16mo	$0 63
Ives, Bishop. Sermons. 16mo	0 63
Ogilby's Lectures on the Church in England and America	0 75
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Newman's Sermons on Subjects of the Day. 12mo	1 25
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Sherlock's Practical Christian. 16mo	1 00
Spinckes's Manual of Christian Devotion. 16mo	1 00
Wilson's Sacra Privata. Complete. 16mo	1 00
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For the Churchman.

Rev. and Dear Sir,—I offer for the columns of the Churchman the following poem, first of a series, which I would submit to your criticism, and if judged of favorably would print in a corner of the Churchman. If you accept the "Antiphon," I will send others in series. Respectfully

Your obedient servant, Acolytis.

Lays of the Ancient Church.

Antiphon.

"And the ransomed of the Lord shall return and come to Zion with songs."—Esaias.

How idly, in my earlier days, I sang the songs of love,
And deemed no landscape fair save that in which the myrtle sprang;
Then every tinted flower below, and every star above,
Filled up my heart with golden dreams which thrilled it as I sang.

But now my soul would plume her wings to seek a purer air,
Wherein my harp may strive to swell a strain more high and strong,
And where by solemn chanting streams and woods that rustle prayer,
The wide arms of the holy Cross shadow the Land of Song.

O, in that far, enchanting land what glorious thoughts are given!
Its paths of peace are those by saints and holy martyrs trod;
Angels are on its shores, the stars are fadeless in its heaven,
And life's eternal river flows, pure from the Throne of God!

There does the noble structure of our ancient Church arise;
Her corner stones, firm set, upon the Rock of Ages rest;
The Twelve her columns are; her spire points ever toward the skies,
And gleams the everlasting Cross upon its stately crest.

Within her hallowed walls the psalm ascends and sinks again:
The chorussed allelulia tells the music of her feasts;
There sounds, responsive, to the prayer, her people's deep Amen,
And swells the supplication of her fervent, white-robed priests.

No storm of schism may desolate the beauty of that land,
No breeze of heresy disturb the calmness of its streams:
All fair and bright as Eden came from the Creator's hand,
All still and pure and beautiful as are an infant's dreams.

There dwelleth now my soul, from all its earlier loves apart,
Amid that atmosphere of light and holiness and prayer;
There may my wanderings cease at last, and may my weary heart
Rest in that happy land, till God shall call to one more fair!

Acolytis

The Missionary Schools in Cairo.

BY THE REV. HENRY FORMBY.

As we have now spent several Sundays in Cairo, and have seen the children who attend the missionary schools at the Sunday services, we had naturally a great wish to see the school; and on going there were received by the Rev. Mr. Kruse, the missionary, with his usual kindness. The premises contain, besides other buildings, two ample and well populated school rooms. The details of the system seemed all very complete, and the young Arabs very clean, rosy-faced, well behaved, intelligent children; and I could not help envying the beautiful Arabic handwriting which many of them were able to exhibit; not a few of them could read and spell English very well, and seemed to bid fair soon to become amphibious in European and Eastern life. Mr. Kruse now informed us that many of the children were Mahometans; and that several of those whom we had observed among the singers on the Sunday service were so too. We were conducted over the whole establishment; and certainly, if this kind of process be the true method of converting the heathen, nothing can be more complete than these schools: because it is very seldom in Europe, except in the very highest schools, that the grammar of more than one language is taught; but here the pupils are well instructed in two languages, and possess many other proficiencies, besides being capital arithmeticians and excellent scribes.

However, on going home, the inquiry occurred to me, what has really been done, what has been gained, by the missionary efforts of which so much has been said, written, and reported of late years? Is a polite education in grammar and arithmetic, the Gospel harbinger and forerunner of Christ? Surely St. John the Baptist is at least no example of this species of preparation. Nor does it clearly appear, without at all depreciating the value of a polite education, that under the Gospel scheme, scholastic proficiency is a necessary part of the creed and life of a Christian convert. The people of Judea were offended on this very score at Jesus Christ himself: "How knoweth this man letters (said they), having never learned?" and on more than one occasion, after the resurrection of Christ, the multitudes were astonished at the words of his apostles, as having known them to be "ignorant and unlearned men." Indeed, one of St. Chrysostom's chief arguments for the truth of the Christian religion is derived from pointing to the great work of the Church spread over so many countries, and originating from the doctrine of men who were known and acknowledged to be "ignorant and unlearned." We remember the parable of the servants who were commanded to go into the highways and hedges, and bring in the blind, the halt, and the lame; and we see how this command was in process of being fulfilled by the apostles: "For ye see your calling, brethren (says one apostle, 1 Cor. i. 26,) how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise." Now, without drawing any inference from this, here at least is a discrepancy between our present system of spreading the Gospel and that of the apostles. The Christian religion has clearly an ally in our day, which it wanted in the days of the apostles,—namely, school proficiency. The apostles gathered in the halt, and the lame, and the blind, that Christ's house might be filled; we gather in clever penmen, grammarians, and arithmeticians.

It is a subject of very painful reflection with many thoughtful Christians, that after all the display of zeal the last fifty years have evinced towards the subject of missions, comparatively little has been effected. Numbers of amiable, patient, industrious, single-minded men, have left their homes, chosen a sphere of duty in the midst of hardships and difficulties, and, unknown to the world, have nobly done their part in the Christian cause; and yet what has been gained? The heathen have seen them come, have heard the sound of their discourses, have benefited by their charities, have learned to regard them as kind and benevolent friends; but on their death all is gone. The heathen multitude has been touched, as it were, but not gained, moulded, settled, and grafted into the religion. That this is plain and sad matter of fact, I think scarce even an enthusiast will be hardy enough to deny; indeed, it is but what is mournfully enough confessed, as a perplexing and disheartening truth, by many who wish it were otherwise, and pray that the heathen might become partakers of the same mercy with themselves. Is there not, then, some cause? Is there not some fatal flaw in our present mode of carrying on the work? In a word, is the system and method adopted, the true one?

In a country where the Church polity and constitution of religion already exists, how wonderfully does religious faith appear to be sustained! Let the clergyman be ever so secularly minded, ever so indifferent about his office and duty; let him exhibit an example of ever so great practical contempt in his own person for the precepts of the faith which he is ordained to preach; yet, in spite of every adverse influence, the constitution of religion has a tenure of life superior to all. The power that is in her is greater than that which is against her; although many stumble on witnessing the iniquity of both the priests and the people, yet nothing can destroy the religion: Christ's witness, once set up, remains until he thinks fit to remove it. But let a missionary leave this country upon the present system, earnest and resolved, knowing to what labors he is called; let him select his own station; let him establish himself, with his printing press and assistants; let him continue his whole life faithfully laboring; and what, after all, is gained? Take the instance of Schwartz. The chief missionary dies; the few converts and subordinates lose their only bond of union; the establishment comes to nothing; the whole falls to pieces, as a piece of burned lime on being exposed to the air. And supposing his life to be long spared, which it seldom is, his success consists in forming personal friendships rather than converts; and it is a question whether he could transfer his flock to a stranger, with whom they were not personally acquainted, without putting their faith to a very serious risk.

In all this there must be some deep-seated cause or causes: for Christ's word is with power, and his Name was not wont to be used in vain by his first servants who spread his religion; neither is his holy Name now less powerful than it used to be, for him a thousand years are but as one day. There must therefore be some fatal flaw in our system; for although they have wanted neither patience, labor, nor zeal, missionary efforts of modern times have proved effete to an extent truly deplorable.

I have not myself seen the people of India, nor, indeed, any but the extreme western Asiatics; if I venture, therefore, to suggest any remarks of local applicability, they belong to the subject only so far as these are fair specimens of their brethren of the same continent, and the missionary system pursued in Egypt and the Levant, fair specimens of the modern system of missions generally.

One chief element of failure appears to be, the absence of a sacerdotal character on the part of our missionaries: a priest, let him belong to whatever perverted form of the primeval faith he may, yet he stands before the people the representative of another world, of another social order of life in another world, the servant of some higher and unseen power, whatever character that power may bear, or under whatever disguise that power may be known and worshipped. The heathen, it is clear, do possess priesthoods; and the constitution of their lives is interwoven into their corrupt priestly polities. Unless, therefore, the Christian missionary come armed with the entire sacerdotal system which Christ and his apostles have founded upon earth, and which exists in other countries, he finds a corrupt system arrayed against him, associated with the wants and affections of the people, and one which they will not desert so long as they see no visible substitute which promises them better. What is really needed in establishments for the conversion of the heathen appears to be, a noble and adequate provision for the baptism, confirmation, marriage, and burial of the converts, set ministrations for the relief of the sick and aged, and suitable and sufficient maintenance for the sacerdotal and liturgic worship of God; and the whole under that divine regimen which alone possesses the sacerdotal gift of holy orders—the episcopal power of the bishop.

Pagan religions, as now existing, are transmissive sacerdotal systems, which, in some inadequate measure, do interest the affections of the people, and, by force of hereditary associations, absorb successive generations of people into them. The Christian religion is just as much a transmissive sacerdotal system in countries where it has long existed as pagan systems are. The difference between them consists in the pagan systems being perverted and incrusted systems of primeval truth, while the Christian system is that full and perfect gift which God has formed out of men for the benefit of his creatures.

Now, the existing pagan systems are evidently in the way of the Gospel, and they must be combated. There is an evident power of fascination in them, which firmly retains the mass of the people, and this must be broken. In order to do this, the modern missionary principle is, to educate children in schools in the usual scholastic attainments; let them once become proficients in school knowledge, and they will learn to despise the priestly yoke of their country and kindred. Hence a writer upon modern missions, on being compelled to confess, with respect to the whole progeny that has passed through the mission schools, "that they have not, it is true, become Christian," comforts himself by saying, "but then their prejudices have been shaken, and the ground has been prepared;" that is, they have come out of the mission schools neither Hindoos, Mahometans, Parsees, or Christians, but a young fry without any religion at all. Now if this is hereafter to turn out to the glory of the Christian faith, one thing at least is clear, that the apostles and their successors did not thus prepare the way for Christ's religion, by leading one generation through an introductory course of atheism, in order to the breaking up of the prejudices which might stand in the way of the Gospel's being received by the next. As if the fool who saith in his heart there is no God, were nearer the Christian religion than the ignorant worshipper, who, according to his light, feels after God, if haply he might find him.

The main body of error in our present system is, however, somewhat difficult satisfactorily to disentangle, without recurring to some deep principles to which the late history of missions has been almost an entire stranger. A great practical question is at issue,—whether there be not sufficient remains of vital religion in the hereditary pagan sacerdotal systems to resist any attacks which can be made upon them in the scholastic form in which they are now conducted; and this appears to be at once decided by the experience of the last fifty years, which shows that the system pursued is almost harmless as an aggressive system, and is in itself incapable of bearing fruit, for it destroys the imperfect seed of heathen religion, without any power of maturing and bringing a purer faith to perfection.

But, further, is human nature in need or not in need of such a Church polity as that which we have ourselves inherited? Is not religion a power, a creed, a rule of life, and a visible communion with other men, under a system of invisible influences? or will a mere intellectual glimpse of redemption suffice? Now if the last mentioned be the end and aim of missions, then certainly *schools* as at present conducted are the just and true way of practically attaining to it. For the whole system of school instruction from beginning to end, as far as it touches upon religion at all, treats it as a literature, and makes it a mere matter of knowledge. Practically, and as a matter of fact, to the pupils in mission schools, the articles of the Christian faith are things in which they have just as much heartfelt interest, as we have in the tenets and doctrines of the school of Pythagoras. The religion of their hearts is that of their parents, so long, that is, as it survives the information daily sought to be instilled into them, that *it* is false. And what is the fate of these young people when they come to leave the school? they are never afterwards seen, their faith in the religion of their parents is shaken, they have had no really vital and better one given, only a mental form of doctrinal words, rapidly effaced, as a language which is no longer spoken, from the only place where it had ever found a reception, viz. the memory. They carry away a very good secular education; they learn to write, to spell, to cast up accounts, to read both English and Arabic; and they end by entering into life upon a much higher worldly footing than they entered the school, either as dragomen or merchants' clerks, &c., or in some worldly service, where they can earn good wages and rise in rank.

Now in all this there may be very much philanthropy, but how much there may be of Christianity and of the spread of the Gospel is another question. Of this it is to be feared there is not much hope. But again, what is the *motive* which overcomes the prejudices of either heathen or Mahometan parents? for these prejudices, particularly in the case of Mahometans, are exceedingly strong. There is a curious struggle, as I satisfied myself by inquiry, between the temptation to take the offer of this worldly advantage, and the necessity of receiving it at the hands of Christians. The power, therefore, which brings the pupil within the proselytising influence of the school, is plainly a secular one, a worldly temptation overcoming the existing scruples of the parent, which some parents have the fortitude to resist, and some have not; the school being the cause of a good deal of jealousy in the town on this very score. Naturally a parent whose faith has yielded to the overpowering temptations of the school accomplishments, is loath to relinquish the hope of being notwithstanding able to obtain them, salvo the sacrifice of the child's former faith; the lessons of the school are therefore industriously frustrated at home, and between the two the poor child's faith in both home and school religion is for the time deadened; and when he leaves the school, he is generally taken before the Oolema, or Mahometan priest, and by him not uncommonly terrified into re-embracing his former faith, or if not, he lapses into a character unhappily too common in Egypt, one who practically despises all religion; and thus the latter end comes to be worse than the first.

Where the school system is the one adopted by the missionary, this can only be where there is a market for European acquirements, and where their value is known and felt,—in British India this is the case, and also all over the Levant,—for the mission-school has no advantage over a native school, except it be as a means of acquiring European knowledge. In order therefore that the *school* may flourish, an alliance must in the very outset be made with secular temptations, as the readiest counteractive to the religious scruples and prejudices of the people, whatever these may be. This ought alone to be fatal to the system, even upon supposition of its being in other points free from objection.

But in another essential point the system is false, and that is, the practical treatment of the doctrine of original sin. None of those who deny the doctrine of the Church respecting baptismal regeneration, practically refrain from administering the sacrament, but the generality of these schools proceed with their supposed scriptural mode of training, independent of baptism; neither is their instruction directed to this sacrament, but it proceeds in the manner of literature, so that one would rather say the pupil was, in fact, learning as a lesson some points of history belonging to another man's creed, than imbibing the hopes and fears connected with his own.

And lastly, the system is false in one more point of view, wherein it is to be feared it shares its defect with every religious school system, that this age has been so fruitful in giving birth to. I am not now referring to the peculiar doctrines of the Church Catholic system, although history will be found to show that the Catholic Church has not used school systems as the first means of conversion and of establishing herself,—I take the matter on the lowest ground. Now it must be granted me, that in every attempt hitherto made to improve man, whether by teachers of philosophy, such as Pythagoras or Plato; by poets, such as Orpheus; or by religions, such as were the creeds brought away by the Ionians from Egypt, &c.—the end has invariably been, not *knowledge*, but *practice*. Even Aristotle, studying the nature of the human heart, distinctly declares that his object is not knowledge, but practice, τέλος οὐ γνῶσις, ἀλλὰ πρᾶξις. If religion is nothing but knowledge, men are not given to contend so violently for matter of scientific difference; for the world has witnessed no internal convulsion of nations or great wars for questions of science, whereas religion has torn nations and families asunder. Religion, therefore, does enter into the life, and sways the motives and practice of men; but then, in order to have this effect, religion is not only vital, internal in the heart, a life and energy within, but a definite creed, an intelligible rule, and a visible communion. But the scriptural education of these schools is just as practically unconscious of any influence upon the hearts of the children, as it is of definite articles of faith and ostensible communion; it is a mere reading lesson, tedious and dull in the extreme, involving a great deal of familiarity and irreverence towards the name of God, and as a life-giving exercise perfectly barren. Its end is mere *knowledge;* it burdens the memory, overloads the brain, wearies the pupil, and does nothing more! Indeed it is a happy thing when nothing more is done. I am sorry to say the faith which subsisted before often expires in the perplexity occasioned by the difference of school and home treatment, and the poor pupil is between the two driven into unbelief, from utter inability to make a practical choice of either of the two systems, which are reciprocally endeavoring to extinguish each other.

A somewhat remarkable incidental consequence of the late missionary exertions may be observed in the birth of a large and almost new family of literature, "missionary travels," from the ponderous octavo down to the pamphlet report. Now that the public should be interested in the success of endeavors in which they themselves may in a manner be said to share, is exceedingly natural; but it is greatly to be feared that this has grown into a literature, more distinguished for its popularity than its truth; and a visit to the actual places described does, I fear, add but a fresh proof, that the time is still distant when society will give birth to a class of travellers strictly speaking the truth. Let me, however, not be misunderstood to speak a word against any of those laborious ill-requited men, of whom we have the simple and unpretending accounts which they themselves furnished to their own friends, and which have since transpired to the public. I am now speaking of a large class of literature, the object of which is to fascinate the public mind, by descriptions that are not real, and the ultimate tendency of which is to create an interest in no degree durable or well directed. It is perhaps a misfortune to have seen too much, but my own experience prompts me to say that wary persons will do well not to receive implicitly every story, that has not competent and fair authority to support it.

It is quite true that we are indebted for much valuable and veracious information of manners and customs to missionary labor: indeed, a great part of our knowledge of China comes from the missionaries. And what can be so just and noble a source of information respecting the habits and manners of other people, as the simple chronicles of the self-denying labors of the faithful missionary? I am inclined to set these almost as far before any other accounts that secular travellers can give, as the Scripture histories are more faithful than their contemporaries of pagan literature. But I am not speaking of these works; merely of an abuse which, I fear, will terminate eventually in lowering the importance of the subject in the eyes of the Church at large; and, at all events, since they do contain much that is really without foundation, and which may give rise to hopes purely delusive, it cannot, on the whole, be out of place to interpose something in the way of caution, from one whose personal observation has convinced him, that the actual state of missions is far from so promising as the general tone of reports, whether pamphlets or volumes, would lead their readers to suppose.

I fear far more for the effect of missionary schools in the Greek dominions than in Cairo. In Cairo they are comparatively harmless, except to the children themselves, for the pupils lapse into the care of their families, after the instruction is over. They receive the kindest treatment, and there is nothing to bring the Christian religion into direct contempt, except the erroneous system itself, and this is but little seen or observed; for the Mahometans have a just sense of conduct that evidently springs from religion, and they justly appreciate the acts of another creed. This is, however, not the case with the other Levant schools, for there the Church authorities are greatly opposed to them; and it is painful to any Churchman to witness unauthorized intrusions of clergy whose obedience is due to another bishop, and whose acts are not only entirely without their own episcopal sanction, but cause great pain and sorrow to the Church wherein they intrude. A philanthropic object of bestowing school tuition in secular acquirements, neither is, nor ought to be, the true labor of the missionary: he has, surely, a higher and more heavenly mission, and one that ought to cease not with the boyhood of those who come to him, and who know him only as schoolmaster, but one which continuing through life, should end only at death. The evil results, there is but too much reason to fear, are already beginning to be very severely felt; indeed, the little kingdom of Greece contains more of the elements of disunion than any other amount of territory in the world, France herself not excepted; and this, in no little measure, to be attributed to the school-system, both native and foreign, which teaches religion as a science, and puts it practically upon a common footing with the rest of the school business, instead of allowing it to take root as a practical law written in the heart, grafted there by the hand of those upon whom the apostle lays the care of infancy and childhood when he says, "Ye fathers, bring up your children in the nurture and admonition of the Lord."—*Churchman's Library.*

A FAMILY SCHOOL FOR BOYS.

THE subscriber has removed to Wilton, Connecticut, a very healthful, quiet, moral, pleasant village, with a view of enlarging his school, and will receive into his family a limited number of pupils to board and instruct in the various studies preparatory to entering College or upon the mercantile life. The government and instruction will be conducted by the subscriber in person, who will endeavor to develop the moral, intellectual and physical powers, each in due proportion and in harmony, to exercise watchfulness over his pupils with parental solicitude, and administer discipline with parental tenderness.

The expense of board, tuition, &c., the pupil furnishing his own bed, bedding, towels, napkins, books and stationery will be $75, payable in advance, for a term of five months, beginning on Thursday, the first of May, and ending with September.

D. H. SHORT.

References.—The Rt. Rev. Bishop Brownell, D.D. LL.D., Hiram Ketchum, Esq., Messrs. Morris Ketchum, Robert D. Weeks, Henry Trowbridge, S. J. Sylvester, William B. Ballow, and the clergy of the city of New York generally.

Wilton, Conn., April 1st, 1845.—4t

ST. MARY'S HALL.

IN approaching the close of the eighth year of this Institution, the Bishop of New Jersey acknowledges with gratitude the blessing from the Lord which crown his labors in its behalf. The term now current, for the first time, finds the building filled. Not to reject, at the next term, many of the numerous applications now received, an enlargement of the buildings will be necessary. This will be done without delay, in good time for the opening of the term; to the great improvement, as well as increase, of the present accommodations of the House. To meet the increased responsibility of greater numbers, and to give the fullest pledge of his devotion to a work, which has gained constantly upon his heart, and which is scarcely second in importance, to the Church and country, to any thing which he can do, the Bishop, on the first day of May, will go into St. Mary's Hall, as Rector, to take an important part in its instruction, as well as in its oversight and government. The Rev. Mr. Germain will continue to be the Chaplain and Head of the Family; and Mrs. Bishop, as heretofore, will be the Matron. Important improvements, in every department, will be made: and nothing spared, that faithful labors or that fervent prayers can do, to make it most effectual, with His blessing, as a nursery of the Church, to train up Christian women.

The regular course of instruction at St. Mary's Hall will include a Primary Department, and a Junior, a Middle, and a Senior Class. The studies of each of the three classes will occupy one year. Applicants will be admitted into the Primary Department, without examination, and at any age. Admission into any of the Classes will be granted to such only as sustain an examination on the studies which precede it. Those who complete the whole course, satisfactorily to the direction of the Institution, will receive, at its close, a testimonial to that effect.

The year is divided into two terms and two vacations. The Summer Term commences on the first day of May, and the Winter Term on the first day of November. The months of April and October are the vacations. Whole expense, for the term of five months, including every charge, except for Sheet Music, and drawing and painting materials $135, payable always in advance. The charge for each Vacation, to those who remain at the Hall, will be $10. No bill of any kind, to be contracted by, or for, the pupils.

Address the Rev. R. J. Germain, Chaplain, and Head of the Family, St. Mary's Hall, Burlington, New Jersey; to whom the earliest application should be made, to secure admission for the ensuing term.

Burlington, N. J., March 22, 1845—tM10.

COLLEGIATE INSTITUTE,

Tompkinsville, Staten Island.

Rev. THOMAS TOWELL, A. M., Principal.

PARENTS who have children to be educated, are respectfully invited to visit this Institution, and they will find that, as to situation and advantages, it cannot be surpassed by any on the Island.

The course of instruction comprises the *English* in all its branches, Latin, Greek, French, Italian, Spanish and German.

The Principal, who has been educated in Trinity College, (Dublin,) and has taught for several years in this country, takes charge of the Classical Department.

The English Department is attended to by a gentleman from one of the most celebrated Academies in the State who is both experienced and competent.

The French, Spanish, Italian, and German are taught by a Parisian, a graduate of the College Royal de Louis-le-grand, and a person of high literary attainments.

No Teachers are engaged but such as are fully qualified and possess withal established *Christian principles.*

TERMS.—Board (including washing) and Tuition, in a full English course, together with the languages, if desired, per annum, payable quarterly, and in *advance,* $200.

N. B.—Each Pupil must be furnished with a Bible and Prayer Book, if he belong to the Episcopal Church, which is most convenient, Bed, Bedding, Towels and Napkins.

☞ Persons wishing to visit the School, will be directed from the Planter's Hotel.

REFERENCES.

New York.—Rt. Rev. B. T. Onderdonk, D. D., Rev. W. Berrian, D. D., Rev. Prof. Charles Hackley, D. D., Rev. W. Morris, Rector of Trinity School, and Rev. W. Walter.

Western New York.—Rt. Rev. W. H. De Lancey, Rev. B. Hale, D.D., Pres. Geneva College, Rev. P. A. Proal, D.D., Rector of ——, Utica, and L. Bush, D.D.

Laity.—Levi Cook, 138 Pearl street; W. H. Townsend, corner of Nassau and Wall streets; James C. Parker, 53 Merchant's Exchange, and W. B. Townsend, Express Buildings. June 22.

FAMILY SCHOOL FOR BOYS.

New Hartford, Oneida County, N. Y.

THE undersigned, having removed to the spacious mansion of the late Judge Sanger at New Hartford, is now prepared to receive into his family a limited number of pupils.

The course of instruction embraces the Classics, Mathematics, and Modern Languages; and will prepare the student for College, or for active business. Vocal and instrumental music will be taught when desired.

The government shall be strictly parental.

The religious instruction of the family is under the general supervision of the Rector of the Parish. The academic year consists of two terms of twenty-two weeks each, commencing on the first day of September and February.

The expense for Tuition in all the branches of study, including Board, Washing, Books, Stationery, Drawing materials, &c. is $175 per annum. Without tuition in Music, Drawing, and the Modern Languages, the charge is $130 per annum.

References.—The Right Rev. W. H. De Lancey, Bishop of the Diocese of Western N. York; the Rev. B. Hale, D. D., President of Geneva College, Geneva; the Rev. J. C. Rudd, D. D., Rev. P. A. Proal, D. D., Rev. George Leeds, Utica; the Rev. Stephen H. Battin, New Hartford; the Rev. Wm. E. Eigenbrodt, New York city; the Rev. John W. Brown, Astoria, L. I.

June 29—yly W. H. PADDOCK.

SELECT BOARDING SCHOOL FOR BOYS, at Tarrytown, Westchester County New York.—William G. Weston, A. M., Principal.

In this Institution pupils are afforded the means of a thorough course of instruction in all the branches of an English and Classical Education, preparatory to college or commercial pursuits. It is strictly a family school, in which the pupils, being limitted in number, are, as far as practicable, regarded and treated, in every respect, as children of the Principal, and are constantly under his own personal care and instruction.

The location is highly eligible. Tarrytown is justly celebrated for its beautiful and romantic scenery, the perfect salubrity of its climate, and the elevated character of its citizens. It is twenty-seven miles from New York, and is visited every morning and evening by steamboats from the city.

The school is about one mile from the landing, and half a mile from the village, thus enjoying the advantages of perfect retirement, and ample grounds for exercise and recreation.

The Summer Term, consisting of 22 weeks, commences on the First Wednesday in May.

Terms.—For board, washing, mending, fuel, lights, and instruction in all the ordinary English branches, the higher Mathematics, and the Latin and Greek Languages, $75 per term, payable in advance. Circulars at the bookstores of Messrs. Stanford & Swords, 139 Broadway; Messrs. Raynor, Bowery; Messrs. Appleton & Co., 200 Broadway.

References.—Hon. Theodore Frelinghuysen, Rev. C. D. Jackson, Rev. Geo. D. Sutton, W. Parker, M. D., C. R. Gilman, M. D., Stephen B. Tompktns, Esq., J. C. Baldwin, Esq., New York City. Rev. Dr. Creighton, S. Swartwout, Esq., N. B. Holmes, Esq., N. Bayles, Esq., Tarrytown. Feb. 22—June 1. $

FRENCH AND ENGLISH SCHOOL.

REV. C. H. WILLIAMSON, Rector of the French Episcopal Church *Du St. Sauveur,* has made such arrangements as will enable him to receive into his family six young ladies, in order to finish their education in the *French* language, of which department he will take the entire charge.

Any young lady, not having completed her studies, either in music, singing, drawing, or any of the English branches, will have the advantage of continuing them in Mrs Williamson's *Day School,* which has been established for the last eight years.

New York, April 12, 1845, 72 Murray street.

ORGAN BUILDING.—Mr. Jardine, Organ Builder, of New York, has just completed and put up in the Roman Catholic Church of Norfolk, Va., a large and superior Instrument of his manufacture. It surpasses my expectation in its compass, melody and decorations. In bearing cheerful testimony to his beautiful fabric, I am happy to add that I have derived unmixed pleasure from my intercourse, official and social, with the meritorious artist.

A. L. Hilselberger,
Pastor of St. Patrick's R. C. Church, Norfolk.

Feb. 19, 1845.

It affords us much pleasure in adding our testimony to the above.

P. H. Masi, Organist of the Church.
W. D. Delany, Mayor of Norfolk.
B. M. Miller, Rector of St. Paul's Ch. Do.
W. Southgate, Cashier Exch. Bank of Va.
P. P. Mayo, Attorney at Law, &c. &c.

The above Instrument contains 21 Stops, 2 sets of Manuals and Pedal Bass to CCC 16 feet.

To clergymen and gentlemen about furnishing their Churches with organs, Mr. Jardine respectfully solicits their orders. March 1

ORGANS.—The subscriber offers for sale the following Organs, viz:

One of 10 stops, Grecian case, 12 feet 6 inches high, 8 feet 6 inches wide, and 7 feet deep. Compass of keys from GG to F Alt. One octave of Pedal pipes.

One of 8 stops, 11 feet high, 7 feet 3 inches wide, and 4 feet 6 inches deep. Compass of keys from GG to F Alt.

Two of 6 stops, 10 feet 6 inches high, 6 feet 6 inches wide, and 4 feet deep. Compass of keys from GG to F Alt.

Two of 5 stops, 9 feet 5 inches high, 6 feet wide, and 3 feet 9 inches deep. Compass of keys from CC to F Alt.

Three of 4 stops, 8 feet 6 inches high, 5 feet 6 inches wide, and 3 feet deep. Compass of keys from CC to F Alt.

Six of 3 stops, 7 feet 6 inches high, 5 feet 4 inches wide, and 2 feet 6 inches deep. Compass of keys from CC to F Alt.

Also two elegant parlor organs, in Mahogany polished cases.

Also a dumb organ. This is a piece of Machinery that can be attached to, or removed from, the keys of any organ without difficulty. They are operated on by a Crank, similar to a Barrel Organ, and can be made to play any music required.

HENRY ERBEN,
Sept. 7. Centre street, head of Canal st.

ORGAN BUILDING.—THOMAS HALL, (formerly of Philadelphia, and more recently of the firm of Hall & Erben,) Church and Parlor Organ Builder, informs his friends and the public, that he is prepared to execute orders for ORGANS of every description, at his Manufactory, No. 86 Wooster street, near Spring, at short notice, and at reduced prices.

From the long experience the subscriber has had in the business of Organ building, he flatters himself he can furnish instruments of a quality at least equal to he productions of any other builders in the United States. Orders for Tuning and Repairing punctually attended to. THOMAS HALL,

Dec. 9—yly. No. 80 and 86 Wooster street, near Spring.

WANTED to rent a large and commodious Room, suitable for a temporary place of worship; and so situated as not to encroach upon any of the principal churches in the city. Address "A. B." at the office of the Churchman, 161 Fulton street. March 29.

JAMES A. SPARKS,

No. 161 Fulton street, New York.

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Orders, enclosing cash, for any book in this market, or for Sunday School Libraries, will be promptly attended to.

J. A. S. would refer to the Right Rev. the Bishop of New York; the Right Rev. Bishop Chase, of Illinois, he Rev. Messrs. D. S. Lewis, St. Francisville, La.; W. D. Cairns, Columbus, Ga.; J. A. M'Kenney, Cambridge, Md.; Rev. John Coleman, D. D., Editor of the Banner of the Cross, Philadelphia; Rev. Wm. Henry Hoit, St. Albans, Vermont; Rev. M. P. Parks, Chaplain of the U. S. Military Academy, West Point, N. Y.; J. S. F. Heald, Esq., Darien, Ga.; Rev. J. Singletary, Washington, N. C.; B. W. Fosdick, Esq., Savannah, Georgia.

J. A. S. is Agent for the following Church Works: The Banner of the Cross, weekly, price $2 50 in advance. The True Catholic, monthly, price $2 50 in advance. A View of the Organization and Orders of the Primitive Church, by Rev. A. B. Chapin, A.M., price $1 50. Jan. 25.

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Dec. 28—tf

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New York, April 6, 1844.

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